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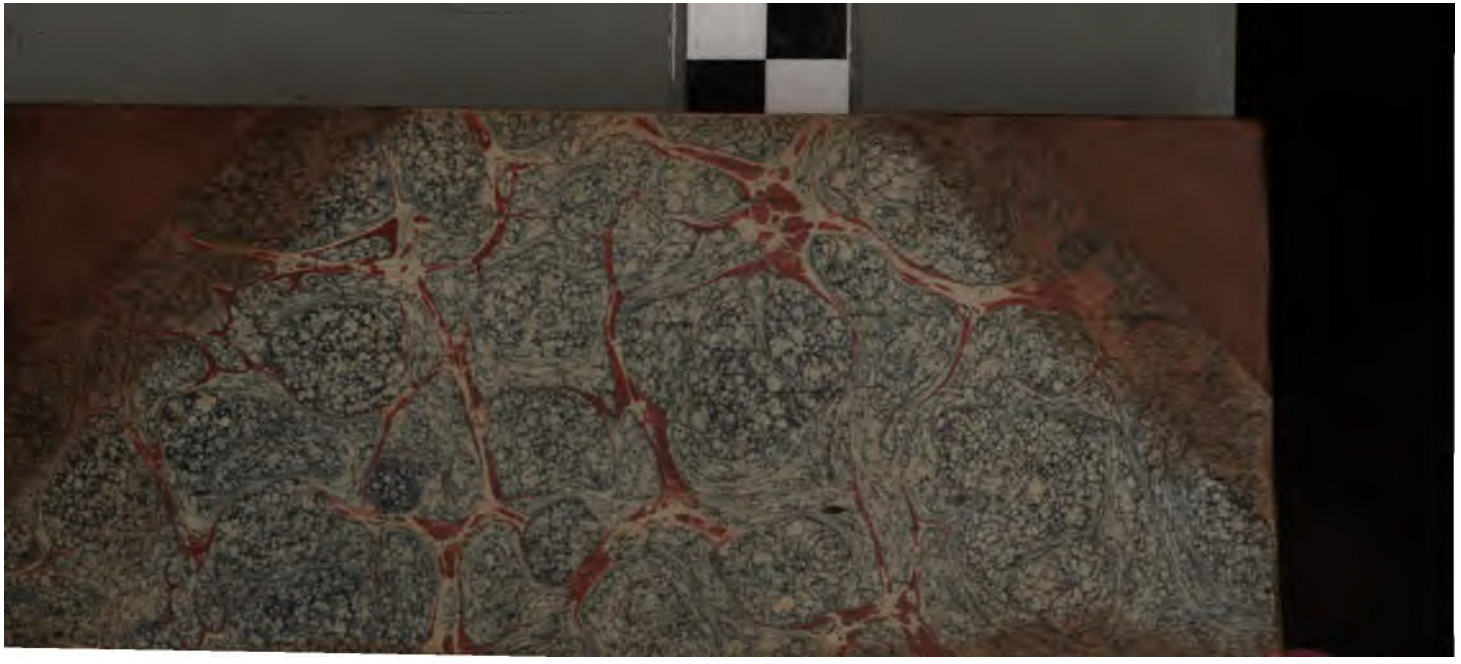

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MENTAL RECREATION.

E. S. H. 1832

MENTAL RECREATION;

OR,

SELECT MAXIMS,

SAYINGS, AND OBSERVATIONS

OF

PHILOSOPHERS, STATESMEN, DIVINES,

AND OTHER GREAT MEN,

Ancient and Modern;

UPON MOST SUBJECTS.

CHOSEN WITH CARE, FOR THEIR PECULIAR POINT, BRILLIANCY, EXCELLENCE, OR SINGULARITY,

FROM THE WORKS OF ABOVE

ONE HUNDRED AUTHORS;

GRECIANS, ROMANS, ANCIENT FATHERS OF THE CHURCH, ARABIANS, CHINESE, HINDOOS, ENGLISH, FRENCH, SCOTCH, ITALIAN, SPANISH, ETC., ETC.

COMIC AND SERIOUS.

COMBINING A CONSIDERABLE PORTION OF THE

WISDOM OF ALL AGES.

WITH

Some few Maxims and Observations,

BY THE COMPILER.

THE WHOLE ALPHABETICALLY ARRANGED.

LONDON:

PRINTED FOR

LONGMAN, REES, ORME, BROWN, AND GREEN.

1831.

161.

LONDON:
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INTRODUCTION.

It must be acknowledged, that there are already many works of this kind under different titles: some, original treatises; others, the collected opinions of various authors; but of those which profess to be collections of the sayings, proverbs, &c., of philosophers, and great men of all nations, both of ancient and modern times, there are few which are limited to a selection of the best. On the contrary, we too often find them promiscuously taken, without discrimination, and thrown together with little judgment; hence they become very voluminous, abound in tautology, and present us with much that is weak and pointless, or unsuitable to our times and manners: to avoid which, the Compiler of the present work has attempted, according to the best of his ability, to make a selection

of those which appeared to him worthy of attention, and to reject a great portion of the more common and uninteresting.

On some subjects, the maxims which he has introduced are more numerous than on others, since many admit of a more varied description; as in a fine piece of sculpture, examined in different points of view by different persons, each may catch a beauty, that is either unseen or unheeded by another. The ancient authors are in general quoted first, by which the difference of opinions between them, and others of more modern date, will be more easily observed.

The Holy Scriptures are acknowledged the great store-houses of religion and morals; and as we have them always at hand, it was deemed superfluous in that portion of this volume which is of a religious tendency, to make quotations from them: but such as are of that character, are drawn from other sources, Christian as well as Heathen and Mahometan writers; and come in as additional arguments for the support of those two fundamental principles of religion—the belief and worship

of God, and the performance of such duties as we owe to man.

There are a few maxims from the Arabians, Chinese, and Hindoos: the sacred books of the latter people are supposed, by Sir William Jones, to have been written above 1500 years before the birth of Christ; and are consequently of much earlier date than the laws of Solon or Lycurgus, and the five books of Moses. It is clear that the Hindoos were, in ancient times, not only a civilised, but a polished people; this we may gather from one of their maxims on truth, which is conceived and expressed with a delicacy and refinement, not even surpassed in modern times:—"A primeval rule is, to speak what is true, but yet to say what is pleasing; not to speak a disagreeable truth, nor utter an agreeable falsehood."

This Compilation may be considered almost a complete development of the passions and moral qualities of the human mind; comprises the judgment and experience of all ages, in which many vulgar errors are exposed and refuted, and is as a

mirror to all men. This being an age of learning and thinking, it contains ample food for thought and reflection; will be found useful to the young and inexperienced, and may remind or stimulate the reflections of the wise and aged: many parts of it will afford comfort and consolation to the good and pious, some wit and mirth for the gay, and reproof to the vain and thoughtless; will lessen high pretensions without merit, and be a scourge to the profligate and abandoned.* Atheists (if such there be) will here find no protection; the dogmatist and intolerant, who attempt to lock up the fountains of reason and truth, and lead men into by-paths and labyrinths, will see nothing for their encouragement; and the superstitious, who have drank of the waters which are darkened and polluted by men's devices and inventions, may find something to lead them back to the fountain-head of Divine Truth.

---

* The ornamental engraved Frontispiece may be considered as illustrative of this, representing an angel descending from heaven with a crown and scourge, to reward virtue and punish vice.

Whilst some in this age are occupying their whole lives in conjuring up scenes for composing and writing novels and romances—which, for the most part, inflate and excite the passions, or pervert the judgment, by giving false ideas of life, manners, and human nature; being generally of an injurious tendency to the rising generation, leading astray the intellectual faculties to the study of the tawdriness and tinsel of fiction, instead of applying them to those pursuits which are really useful, or conducive to benefit, and adorn human nature: others are composing what they call reminiscences, to gratify curiosity and the lovers of novelty and slander, who are pleased at seeing the foibles of others exposed to view; some of whom write solely for profit; make up and interlard details of stories that never existed, except in their own imaginations, which are played off to the public for truths, to swell out their meagre publications;—it may not therefore be considered unnecessary, to introduce and recommend a little useful common sense for thought and reflection, which may bring

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ideas may have recurred to him from reading the works of many authors, he does not presume to claim complete originality; and having but little pretensions to literature, he hopes the scholars and critics will be indulgent,—as it has been observed, "that those who are deeply read in the learning of all ages, rarely find a new idea in modern writers."

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MENTAL RECREATION.

ABSENCE.

"TAKE heed of speaking ill of the absent."

ABUSE.

"There are none more abusive to others than they that lie most open to it themselves; but the humour goes round, and he that laughs at me to-day, will have somebody to laugh at him to-morrow."

Seneca.

ACTION AND REST.

"Some people are never at quiet, others are always so: they are both to blame; let motion and rest take their turns, according to the order of nature, which made both the day and the night." *Seneca.*

"Activity is liable to commit some injuries; but indolence is sure to do no good." *Zimmerman.*

"Action is generally defective, and proves an abortion without previous contemplation: contemplation generates, action propagates." *Owen Felltham.*

ADVERSITY.

"There can be no man more unhappy than he to whom adversity never happened." *Stobæus.*

"Adversity is necessary to the development of a man's virtues." *Chinese Proverb.*

"Crosses and ills are sometimes the better part of our life. Joy I may choose for pleasure, but adversities are the best for profit." *Owen Felltham.*

ADVICE.

"Let no man presume to give advice to others, that has not first given good counsel to himself." *Seneca.*

"Refuse not to hear the advice even of a servant, or a poor man, though thou followest it not."

AFFAIRS OF OTHERS.

"The nature of all men is so framed, that they see and discriminate in the affairs of others better than their own." *Terence.*

AFFECTIONS.

"There are few mortals so insensible that their affections cannot be gained by mildness, their confidence by sincerity, their hatred by scorn or neglect."

Zimmerman.

"Hearts may be attracted by assumed qualities, but the affections are only to be fixed by those that are real." *De Moy.*

AFFECTATION.

"All affectation is the vain and ridiculous attempt of poverty to appear rich."

Lavater.

"Affectation is not unfrequently worn as a veil, to hide the awkwardness attendant on *mauvaise honte.*"

"Every species of affectation brings its own punishment, by rendering those who adopt them, contemptible and ridiculous."

AFFRONTS.

"Scorn affronts: let dogs bark, and asses kick."

AGED.

"The most miserable thing in life, is an aged person in want." *Diogenes.*

"No man should be reproached for old age, that being a condition all wish to arrive at." *Bion.*

"He that visits the aged or sick in hopes of a legacy, let him be never so friendly in all other cases, is no better than a raven, that watches a weak sheep, only to peck the eyes out." *Seneca.*

"Who steals an old man's supper, does him no harm." *T. Fielding.*

AGRICULTURE.

"As mankind become more enlightened to know their real interest, they will esteem the value of agriculture: they will find it is their natural, their destined occupation."

THE ALMIGHTY, INCOMPREHENSIBLE.

"Divinity cannot be defined." *Politiano.*

"Let us not seek to dive into that which is incomprehensible, respecting the essence of the Almighty, nor vainly stretch our imaginations, eagerly prying into those secrets which for ever fly from human thought: but keeping ourselves within the bounds of reason and sobriety, and taking care to be instructed in the plain and intelligible way to happiness; let us adore God, be kind and liberal to all, neither injuring man nor beast." *Turkish Spy.*

"Words," those fickle daughters of the earth, "are the creation of a being that is finite, and when applied to explain that which is infinite, they fail; for that which

is made, surpasses not the maker; nor can that which is immeasurable by our thoughts, be measured by our tongues."

C. C. Colton.

"How can men presume to take the measure of celestial things, when, from the narrow limits of their senses, they can scarcely attain correctness iu terrestrial objects?"

"Who by searching can find out God?" for "He hideth himself in secret places," and "veileth himself in clouds and thick darkness." Even those who are called righteous men, have but an imperfect and transient perception of his divine nature and attributes in this mortal state; while the profane and wicked know but little of Him, save when they feel his terrors, or behold his judgments! *B—.*

ALMSGIVING.

"Give part of thy goods to the needy, so shall God increase them."

"Alms-giving never made any man poor, nor robbery rich, nor prosperity wise."

"It is proper that alms should come out of a little purse, as well as out of a great sack; but surely where there is plenty, charity is a duty, not a courtesy: it is a tribute imposed by heaven upon us, and he is not a good subject who refuses to pay it." *Owen Felltham.*

ALONE.

"He who is respectable when thinking himself alone, and free from observation, will be so before the eye of all the world." *Lavater.*

"Learn the art of entertaining thyself alone, without being weary or melancholy; and then thou shalt not be much put to it for want of recreation and company."

AMBITION AND VAIN-GLORY.

"Shun ambition and vain-glory, be-

cause they for the most part excite envy."
Pythagoras.

"Those who have suppressed ambition and vanity by the power of reason, would do well to avoid any share in the management of public affairs; taking warning by many eminent persons, who having made trial thereof, have escaped as out of a storm." *Epicurus.*

"Precipices are generally near whatever is towering and exalted; the plain, 'tis true, affords a safer, but for that reason a more humble and inglorious path." *Pliny.*

"The lust of power is the most flagrant of all the affections of the mind." *Tacitus.*

"The ambitious person lodges his happiness in the fancy of another; but the man of understanding depends upon himself." *M. Antoninus.*

"If the love of popularity or power, wealth or pleasure, once seize upon you, these new favourites will govern your motions, and ride you at discretion."
M. Antoninus.

"Of those men whose talents are inconsiderable, while their stations are eminent—as well as of those whose knowledge is small, while their schemes are large—there are but few who do not become miserable." *Chinese Prov.*

"As respects vain-glory, it was prettily devised of Æsop in the fable.—'The fly sat upon the chariot wheel and said, What a dust do I raise!'"

"Vain-glory is an essential quality in military commanders and soldiers, for it sharpeneth courage." *Bacon.*

"To take from a soldier ambition, is to take off his spurs."

"Ambition sufficiently plagues her proselytes, by keeping themselves always in shew, like the statue of a public place." *Montaigne.*

AMENDMENT.

"Place not thy amendment only in increasing thy devotion, but in bettering thy

life. This is the damning hypocrisy of the present age; that it slights all good morality, and spends its zeal in matters of ceremony, and a form of godliness without the power of it."

AMUSEMENT.

"The mind ought sometimes to be amused, that it may the better return to thought, and to itself." *Phœdrus.*

ANCESTRY AND PEDIGREES.

"Some men by ancestry are only the shadow of a mighty name." *Lucan.*

"Of what avail are pedigrees, or to derive one's blood from a long train of what are called lofty ancestors?" *Juvenal.*

"It is a wretched thing to live on the fame of others." *Juvenal.*

"Philosophy does not look into pedigrees; she did not adopt Plato as noble, but she made him such." *Seneca.*

"He that boasts of his lineage, boasts

of that which does not properly belong to him." *Seneca.*

"The origin of all mankind was the same: it is only a clear and a good conscience that makes a man noble, for that is derived from heaven itself. It was the saying of a great man, that if we could trace our descents, we should find all slaves to come from princes, and all princes from slaves; and fortune has turned all things topsy-turvy in a long series of revolutions: beside, for a man to spend his life in pursuit of a title, that serves only when he dies to furnish out an epitaph, is below a wise man's business."

Seneca.

"Most persons are solicitous about a heir, and yet all families must of necessity sink and become extinct sooner or later; where are now all the great families of antiquity? They are all gone, and even in old times it was not uncommon upon a

monument to say, 'This man was the last of his house.'" *Marc Antoninus.*

"Seek not for a good man's pedigree." *Spanish Prov.*

"The diamond has its value from its own lustre, and not from the rock whence it grew." *Persian Prov.*

"The pride of ancestry is a superstructure of the most imposing height, but resting on the most flimsy foundation." *C. C. Colton.*

"The man who prides himself on a long list of ancestry, without personal merit, may be ludicrously, though justly, compared to a potatoe plant—the best part of which is under ground."

Many persons are constantly boasting of their ancestors. Such a man is a poor creature, and not to be envied, who has nothing else to boast of; although he even throw his wealth into the scale as a make-weight. *B—.*

All blood is alike ancient, though it be not registered at the Herald's College.

B—.

ANCIENT TIMES.

" The term ancient times, as applied to the early ages, is a misnomer, as Sir Francis Bacon says; the time present is when the world is most ancient, and not those times which we compute backwards from ourselves."

ANGER AND REVENGE.

" He overcometh a stout enemy, that overcometh his anger." *Clio.*

" If anger is not restrained, it is frequently more hurtful to us than the injury that provokes it." *Seneca.*

" We should not be angry at contumelies, slander, and ill words; being only the clamour of enemies, and as arrows shot at a distance, that make a clattering upon our arms, but do no execution." *Seneca.*

"Democritus laughed, and Heraclitus wept, at the folly and wickedness of the world; but we never read of an angry philosopher." *Seneca.*

"When anger rises, think of the consequences." *Confucius.*

"The best sort of revenge, is not to be like him who did the injury."

M. Antoninus.

"As a wise man would not be much troubled at the great heats or cold of the seasons of the year, because it is their nature in their vicissitudes, which he cannot alter; so neither ought he to be troubled at, or revenge, the injuries which dishonest and malicious men do to him: because in doing so, they act according to their own nature, and probably to change their nature is not in his power; beside, upon reflection, it is not agreeable to reason and wisdom to add ill to ill." *Epicurus.*

"The passionate and angry man hath

two evils; first in the display of his anger, and secondly in his cooler moments, regret for what he has done."

"It is good for a man to abstain from anger, not only for wisdom's sake, but for his own bodily health's sake."

"Take great pains to put off your anger, and be resolved not to be angry to-day."

"An angry man should neither be believed or opposed; for while the fit is on him, his intellect is deranged."

Zimmerman.

"He submits to be seen through a microscope who suffers himself to be caught in a fit of passion." *Lavater.*

Though the gratification of revenge for the moment may be considered sweet; yet upon sober reflection, it proves to be bitter.

B—.

Avoid revenge; for the reproach of having done an injury, even to an enemy, is to a delicate conscience insupportable. *B—.*

ANTIQUITY.

"All that we now deem of antiquity, at one time were new; and what we now defend by examples, on a future day will stand as precedents." *Tacitus.*

"Ask counsel of the ancients what is best; but of the moderns what is fittest."

ARROGANCE.

"Arrogance is a weed which grows upon a dunghill: it is the arrogant, having nothing else to commend him, who would invade men's good opinions by an unbecoming haughtiness; high and strained carriages, are for the most part met with in low men." *Owen Felltham.*

ARTS.

There are many arts which the world labour hard to acquire, but all men should endeavour to learn the art of contentment.

B—.

ASS.

"He that makes himself an ass, must not take it ill if men ride him."

"Every ass thinks himself worthy to stand with the king's horses."

"If an ass goes a travelling, he'll not come home a horse."

"Thistles are a salad for asses."

Scotch Prov.

ATHEISM.

"A little philosophy inclineth man's mind to atheism, but depth of philosophy bringeth a man's mind about to religion."

Lord Bacon.

"Atheism is rather in the life than in the heart of man; for atheists will be ever talking of their opinion, as if at times they fainted in it, and would gladly be strengthened by the consent of others; you will also have them strive to get disciples, as other sects do; and what is the most contradictory, some of them will

suffer for atheism, refusing to recant, whereas, if they did truly think there was no God, why trouble themselves, and they might as well lie and dissemble to avoid persecution?" *Lord Bacon.*

"The denying of a God destroys the nobleness of man's nature, for though he may be of a kin to the beasts by his body, yet if he is not of a kin to God by his mind and spirit, he is a base and ignoble creature: for an example, a dog; mark what a generous courage he will put on when he finds himself supported by a man, who to him is as a God, and which generosity and courage it is manifest that creature would never attain, without that confidence of a better nature than his own." *Lord Bacon.*

"God never wrought miracles to convince atheism, because his ordinary works are sufficient to refute it." *Lord Bacon.*

"Atheists and deists are presumptuous enough to lay down rules and laws for the

Almighty!!—As God must demonstrate all to sense, and leave a pledge with them, or they will not believe in, or receive him."

"Some are atheists only in fair weather."

Atheism may be compared to that state, in which a man being alone, is at the same time enveloped in a dense fog or thick darkness. *B—.*

AVARICE AND COVETOUSNESS.

"The wealth of covetous persons is like the sun after he is set, delights none."

Socrates.

"We are at best but stewards of what we falsely call our own; yet avarice is so insatiable, that it is not in the power of liberality to content it." *Seneca.*

"Every man should have a monitor at his elbow, to keep him from avarice, by shewing him how rich a man may be with a little." *Seneca.*

"Misers and covetous persons have no

peace or rest till they die; they are then happily released from the endless trouble and anxiety of increasing their store."

Seneca.

"Study rather to fill your mind, than your coffers; knowing that gold and silver were originally mingled with dirt, until avarice or ambition parted them." *Seneca.*

"The Almighty showereth down blessings both for our necessity as well as delight, upon the wicked as well as the good; and without any other end than the common benefit of the receivers: with what face then can we be mercenary one to another, that have received all things from divine Providence gratis." *Seneca.*

"Refrain from covetousness, and thy estate shall prosper." *Plato.*

"He deservedly loses his own property who covets that of another." *Phædrus.*

"A covetous man cannot learn truth."

Hermes.

"Some men live so sparingly, as if they

were to live for ever; others so prodigally as if they were to die to-morrow."

Aristotle.

"The lust of avarice has so totally seized upon mankind, that their wealth seems rather to possess them, than they possess their wealth." *Pliny.*

"Poverty is in want of much, but avarice of every thing." *Publius Syrus.*

"A covetous man wanteth as well that which he hath, as that which he hath not."

"Covetous men will frequently do those things that they know will shorten their lives; so that they may augment their riches."

"Inordinate desire of gain, is generally the forerunner of loss."

"Much would have more, and lost all."

"It is not want, but rather abundance that creates avarice." *Montaigne.*

"The covetous are in general ungrateful." *Montaigne.*

Evil hording, and evil spending, rob

mankind of the true enjoyments of this world; and may probably shut them out from the happiness of that which is to come. *B—.*

A greedy and avaricious man will sooner choose a wife who is rich, peevish, and ugly, than one who is poor, pleasant, and comely. *B—.*

BEAUTY.

"That is the best part of beauty, which a picture cannot express." *Lord Bacon.*

"Beauty is as summer fruits, which are easy to corrupt and cannot last; and for the most part it makes a dissolute youth, and an age a little out of countenance, but if it light well, it maketh virtues shine and vice blush." *Lord Bacon.*

"The love of beauty is often the forgetting of reason."

"Beauty is worse than wine, it intoxicates both the holder and the beholder." *Zimmerman.*

"Beauties without fortunes have sweethearts plenty, but find few husbands."

"Tell a woman she is beautiful, and the devil will often put her in mind of it."

"Prettiness makes no pottage."

"A handsome hostess is bad for the purse."

BENEFITS.

"Benefits, like grain, should be followed from the seed to the harvest. Delay not doing a benefit for fear of ingratitude; by which you neglect a duty to yourself. It is another's fault if he is ungrateful, it is mine if I do not give." *Seneca.*

"Common benefits are to be communicated with all; but particular benefits with choice and judgment: neither give thou Æsop's cock a gem, who would be better pleased and happier if he had a barley-corn." *Lord Bacon.*

"Who in receiving a benefit estimates its value more closely than in conferring one, shall be a citizen of a better world." *Lavater.*

"Riches, though they may reward virtues, yet they cannot cause them; he is much more noble who deserves a benefit, than he who bestows one." *Owen Feltham.*

BENEVOLENCE.

"Live on benevolence, practising truth and justice towards those who are void of both." *M. Antoninus.*

"Charity or benevolence is the seal and perfection of all other virtues."

"He who can rail at benevolence, has set his heel on the neck of religion."

Lavater.

"To feel much for others, and little for ourselves; to restrain our selfish, and to indulge our benevolent affections, constitute the perfection of human nature."

Adam Smith.

BIGOTS.

"There are certain bigots in various nations and religions, who condemn and despise all other people in the world but

those of their own faith; though reason points out that the impartial God sends his blessings to all without respect to persons, and for aught we know he may tolerate the varieties of religions in the world, with the same liberality He dispenses his common blessings; he being the foundation and root of them all." *Turkish Spy.*

"Bigotry murders religion, to frighten fools with her ghost." *C. C. Colton.*

BITERS BIT.

"Many go out for wool, and come home shorn." *Spanish Prov.*

BIRTH DAY.

"St. Augustine saith: That it is every man's bounden duty solemnly to celebrate his birth day." *Fuller.*

BLESSEDNESS.

"True blessedness consisteth in a good life and a happy death." *Solon.*

"If thou knowest all that ought to be known, thou art truly blessed."

"Blessedness afar off, beginneth from humility."

"Those men are truly blessed whom no fear troubleth, no pensiveness consumeth, no carnal concupiscence tormenteth, nor desire of worldly wealth afflicteth."

"The blessedness of a future state is hid from mortal eyes, and left as an enjoyment to the purer spirits."

BOASTING.

"Those that boast most, generally fail most; for deeds are silent."

BOOKS.

"Though we should read much, we should not read many books." *Pliny.*

BRUTE CREATION.

"In some instances the brute creation are superior to man; as in the natural

economy of the bee, where the idle drones are driven from the hive; but in the artificial economy of civil society, the drones fatten upon, and often treat with neglect and contempt the industrious classes, who prepare and make the honey for the benefit of the community."

BUILDING.

"Houses are built to live in, more than to look on; therefore, let use be preferred before uniformity, except where both may be had." *Lord Bacon.*

BURDEN.

"The burden which was thoughtlessly got, must be patiently borne." *Gaelic.*

"It is not the burden, but the overburden that kills the beast." *Spanish Prov.*

"To share a heavy burden merely to ease another that is oppressed, is noble; to do it cheerfully, sublime." *Lavater.*

BUYING.

"Purchase a blessing, a woman, a smile, or a character, and they are dear at a farthing." *Zimmerman.*

"Buy what thou hast no need of, and ere long thou mayest be obliged to sell what thou canst not be without."

CARES NOT YOUR OWN.

"He to whom God gave no sons, the devil gives nephews." *Spanish Prov.*

CAVIL.

"No great character cavils." *Lavater.*

CAUTION.

"Hear much, and speak little."

"We ought to weigh well, what we can only once decide." *Publius Syrus.*

"Take heed of an ox before, an ass behind, and a monk on all sides."

Spanish Prov.

"Count siller after a' your kin."

Scotch Prov.

CEREMONY.

"A man without ceremony had need of great merit in its place."

CERTAINTY.

"He that leaves certainty and sticks to chance, when fools pipe he may dance."

CHANGES.

"The change of conditions and opinions breeds the change of states, and continual alterations set forward subversion."

Changes are sometimes productive of advantage to young people; but after full maturity, and during the period of old age, seldom increase our happiness, or are for the better, though often for the worse.

B—.

CHARITY.

"There must not only be in a man a

mind of charity, but distributing hands."
Ambrose.

"Charity resembleth fire, which inflameth all things it toucheth." *Erasmus.*

"He gives double who gives unasked."
Arabian Prov.

"Charity delayed, is half lost."

"Pride and charity do both feed the poor; the one to get praise of men, the other for the love of God and our neighbour."

"To be charitable in a man's life time is much more commendable than to be so at his death; for death-bed charity is something like death-bed repentance."

"Charity is the scope of all God's commands." *Chrysostom.*

Many persons are discouraged from doing acts of charity and from conferring benefits, because they meet with ingratitude; we ought not to refrain on that account, but follow and imitate the Divine nature, who constantly showers down his

blessings on the evil as well as the good. *B*—.

Neglect not to relieve real objects of charity (if in your power) when they present themselves; otherwise when you are charitably inclined, you may in vain seek for those who are equally deserving. *B*—.

CHASTITY.

"Chastity is a virtue of the soul, whose companion is fortitude."

The violations of faith in a man, and of chastity in a woman, resemble each other; and those who have a high sense of honour and virtue, treat them with equal indifference, neglect, and contempt. *B*—.

"All maidens should take especial care to keep the feast till the feast-day."

Scotch Prov.

CHILDREN.

"That child is not bound to his parents, of whom he hath not learned some good thing." *Plutarch.*

"As wax is ready and pliant to receive any kind of figure or print, so is a young child apt to receive any kind of learning, or take an impression from the good or evil example of those around him."

"The best way to make thy children to love thee when thou art old, is to teach them obedience in their youth."

"It is very requisite, though now quite neglected at all schools, that children and youth should be brought up in that part of learning called humility; and most parents have erroneously neglected it, thereby frequently bringing distress and unhappiness upon themselves and their offspring."

"Those of noble birth corrupted in their youth with vices, are more ungracious than peasants born barbarious."

CHOLERIC.

"The choleric drinks, the melancholic eats, the phlegmatic sleeps."

CHRISTIANITY.

"It may be well said of many who would be displeased with you if you did not call them Christians, that had some of the ancient heathen sages lived to the present day, to see their abominations and vices, they would have despised that faith which produced no better works."

"Alas! how has the social spirit of Christianity been perverted by fools at one time, and by knaves and bigots at another; by the self-tormentors of the cell, and the all-tormentors of the conclave."

C. C. Colton.

It would give offence to many, to tell them that they are not Christians, who bear the name; but let them examine, and not deceive themselves; they cannot be such, unless they have the mind and spirit which was in Christ. *B—*,

Christianity appears to shine brighter in the present, than in the rude and darker ages; being more adapted to a refined

state of society, and especially to that dissatisfaction with the present state, which always grows with the development of our moral powers and affections. As men advance in civilization and refinement, they become susceptible of mental sufferings, to which ruder ages were strangers, and which the consolations of Christianity will assuage: for after having laboured in the acquirement of all human knowledge, and after having enjoyed all worldly benefits and pleasures, there is still something wanting; there is yet a vacuum left in the human heart, which religion and Christianity are alone able to fill up. *B*—.

CHRISTIAN WORSHIP.

(Apology for the various modes and forms of.)

Various are the shades and degrees of our natural understandings and dispositions; and there are many portions of Scripture differently construed, by different persons, being seen through the me-

dium, and mist of our peculiar passions, tempers, and prejudices; but should we come to our conclusions disinterestedly, with a pious and good intention, and having the holy principle for our rule, it may render them all acceptable to Him who made us; though they may not be exactly modelled to any supposed uniform standard.

B—.

CIVILITY.

"A nay with civility, sometimes gives more satisfaction, than a yea with a bad grace."

CLASSES.

"There are but three classes of men—the retrograde, the stationary, the progressive." *Lavater.*

COMMANDING.

"The belly is the commanding part of the body." *Homer.*

COMEDIANS.

"Comedians are not actors; they are only imitators of actors." *Zimmerman.*

COMPANIONS.

"You can never know a man until you have travelled with him in a foreign country." *Zimmerman.*

"Agreeable companions are seldom good writers; and 't is seldom that good writers are agreeable companions." *Zimmerman.*

"A man knows his companion in a long journey, and a small inn." *Spanish.*

The world in general, and particularly young people, have a mistaken notion of the description of persons with whom they should form a friendship or acquaintance. Some seek to associate with men of learning, wit, and ability; some with the rich; whilst others again are eager for the acquaintance of men of title and family; but the only men with whom we can with safety be intimate, are the good and

honest; and should they possess some of the other qualifications also, it may be an advantage; but without these, it is best for our future happiness to decline all intimate connexion. *B*—.

"There is a class of people in the world who make visiting and the keeping of company a business, when it should be only a recreation."

A man that always shuns and flies from his own company, must consider that all other persons are better than himself. *B*—.

COMPASSION.

"Compassion is a virtue that cannot always be exercised, as in some cases mercy to the guilty is cruelty to the innocent."

CONSCIENCE.

"We carry nothing away with us out of this life, but a good or an evil conscience." *Politiano.*

"Discourse discreetly, and practice reverently those things that are good, that thine own conscience may be clear, and others by thy doings not offended."

Gregory.

"As it is impossible to please men in all things, our chief study should be to satisfy our own consciences." *Chinese Prov.*

"The philosophers by the light of nature counted those men incurable whose consciences were not touched with repentance for those sins which they had committed."

"The goods of this world are not to be put in competition with sound principles, or the pleasures of an approving conscience."

"Fear to do that whereby thy conscience would be wounded."

"Conscience bears little or no sway where riches and honours bring in their plea; and though it may appear to sleep with some, or be callous and void in feeling

in others; yet at the hour of death it is awakened, driving the miserable soul to desperation."

"He that frameth himself outwardly to do that which his conscience reproves inwardly, wilfully resisteth the law of God."

"It is the foretaste of damnation, the terror and doom of a man's own guilty conscience; and he is in a miserable state of mind, whose conscience forceth him publicly to accuse himself, before he is accused."

CONSCIOUSNESS OF DEFECTS.

"He that has a great nose, thinks every body is speaking of it."

CONSOLATION.

"The most certain consolation against all that can happen, is always to expect the worst." *French Prov.*

"It is always term-time in the court of conscience."

CONTEMPT.

"Many labour to deliver themselves from contempt, but there be more that study how to be revenged thereof."

"Contempt is frequently regulated by fashion." *Zimmerman.*

"Contempt will sooner kill an injury than revenge."

"Contemptuous airs undeserved, are pledges of a contemptible heart." *Lavater.*

"Avoid those who take pleasure in exposing others to contempt. Keep off from such, as you would from the heels of a vicious horse."

CONTENT.

"That man is the most perplexed, who aims at the highest content." *Bion.*

"Be satisfied with your business, and learn to love what you are bred to; but be neither slave nor tyrant to any body."

M. Antoninus.

"Whilst you are upon earth enjoy the

good things that are here (to that end were they given); and be not melancholy and say, you wish yourself in heaven. Suppose a king should give you the keeping of a castle, with all things belonging to it, orchards, gardens, &c., and bid you use them, and withal promise you that after twenty years, he would remove you to the court, and make you a privy councillor; if you should neglect your castle, and refuse to eat of the fruits, but sit down and whine, and wish you were a privy councillor, do you think the king would be pleased with you?" *J. Seldon.*

"A man should be content with his own condition, since destiny distributes the stations and employments of the world amongst men, by rules into which we cannot penetrate: we shall then pass away our time in a divine tranquillity." *Turkish Spy.*

"Riches are not to be put in competition with a contented mind."

"Content, though it lose much of the world, it partakes much of God."

"Sit in your place and be content, and then none can make you rise."

"Content is the philosopher's stone, that turns all it touches into gold."

"Let that content thee that has been gotten honestly, that thou canst use soberly, distribute cheerfully in thy life time, and leave contentedly at thy death."

There is a certain period of life when every man should fix his mind, and bound his desires; otherwise, he will be contented with nothing.

B—.

"All the winds in the compass cannot blow a gale that all men shall be pleased with. Some men are so peevish and fretful, that they turn even content to vexation; and though living in the sunshine of affluence and prosperity, it only makes them more nice and fastidious; and for want of something else, they will quarrel

with their own felicity: others are made up of jealousy, envy, pride, and choler; that like savage beasts, they are ready, not only to tear the persons who seek to restrain and tie them up, but also those who would treat them kindly."

Owen Felltham.

"There is no absolute contentment here below; nor can we in reason think there should be: since whatsoever is created, was created tending to some end, and till it arrives at that end, it cannot be fully at rest.—Now we all know God to be the end, to which the soul tends; and until it has thrown off the corruptions of the flesh, it cannot approach such purity and glory, or be united to him who is the spring and source of all contentment and happiness."

Owen Felltham.

CONTRADICTION.

" If contradiction unsettles the temper, prejudice predominates. Nevertheless, if

you cannot dissent from your friend safely, change the conversation. The enmity of a human being no man will call forth, who knows the value of his friendship, or the insignificance of a verbal triumph over his failings." *Zimmerman.*

"When any one contradicts me, he raises my attention, not my anger: I advance towards him that controverts and instructs me. The cause of truth ought to be the common cause both of one and the other." *Montaigne.*

COUNCILS.

You may plead, and it may be argued in respect to the decrees of councils, and their dogmas, that they have been the grave opinions and decisions of the most learned, pious, and able men in existence during the various periods at which they were made; but it has been frequently proved, that large communities are no less liable to error than individuals; and often from local causes, and

from the prejudices prevalent during the times in which they lived, or arising from the education they received, they may almost all be led to the same conclusions on particular points; as moths, only seeing the light of a candle instead of the sun, encircle it, are not convinced of their error, and never fail of being followed by others, who still go on in the same round. *B*—.

COURTS.

"Corruption generally takes its rise in courts, and extends itself gradually through all the parts of a state." *C. Ramsay.*

"Court favour and patronage is the great deity worshipped by all ranks; prime ministers are her high priests, who offer her many a victim: those who attend upon them, are not usually clothed in white, and sometimes are themselves sacrificed to the idol."

> "That art is difficult to uncase,
> The mysteries of a courtier's face."

COUNCILLORS.

" Councillors let out for hire their passions and their words."

' Many are called, but few chosen,' is a text of Scripture that may be well applied to a class of gentlemen called barristers, or councillors; for great numbers are said to be ' called to the bar,' but how few are selected or chosen to plead causes, whilst many of them rarely get a brief. *B—.*

COUNTRY.

" Those men who die in their country's cause, should have their children brought up and educated at the public expense."

Solon.

COURAGE.

" A brave captain is as a root, out of which (as branches) the courage of his soldiers doth spring." *Sir Philip Sidney.*

COWARDS.

"Great blusterers are often great cowards." *Latin Prov.*

"He that would not die when he must, and he that would die when he must not, are both of them cowards alike."

Emp. Julian.

CREDITOR AND DEBTOR.

"The creditor who humanely spares an ungrateful debtor, has few steps to make towards the circle of saints." *Lavater.*

CREEDS.

"This shall be your creed, says the Roman catholic church; therefore, investigation is useless: though of late it has become a maxim to suspect all judgments that are not open to revision." *Zimmerman.*

CRIMES

"Laws act after crimes have been

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MES

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committed; prevention goes before them both." *Zimmerman.*

"All crimes against nature are crimes against God, as they are attempts to thwart his order of providence."

CRUELTY.

"He that shews himself cruel and despotic to his servants, doth manifestly declare that his will is good to punish others also, but he wanteth authority."

CUNNING.

"The sure mode of being deceived, is to believe ourselves to be more cunning than the rest of the world."

"They who are the most cunning, have generally but little wisdom."

CUSTOM.

"There are crowds of persons always following and treading in the steps of

others, never examining whether they be right or wrong; so that custom and an erroneous education have almost banished reason from the earth." *Turkish Spy.*

"Custom is the plague of wise men, and the idol of fools."

"To keep a custom, you hammer the anvil still, though you have no iron."

"Since the force of habit and custom doth bind and tyrannise over the body and mind, let men by all means endeavour to choose and obtain habits and customs that are good and pleasant." *Lord Bacon.*

"Custom can mould us into what form she pleases, and beggars have their delights as well as the rich." *Montaigne.*

DARLINGS.

"Mothers' darlings make but milk-sop heroes."

DAUGHTERS.

"Daughters and dead fish are nae keeping ware." *Scotch Prov.*

DEATH.

"Death, which is considered so terrible, neither concerns the living nor the dead; because while we are, death is not; and when death is, we are not: and it is no less folly to fear death than to fear old age; since old age follows youth, so death old age." *Epicurus.*

"How terrible is death to one man, which to another appears the greatest providence in nature. In all ages and conditions, it is the wish of some, the relief of many, and the end of all; it sets the slave at liberty, sends the banished man home, and places all mortals on the same level; and even life itself would become a punishment without it." *Seneca.*

"The calamities of human nature may be divided into the fear of death, and the miseries and errors of life, and it is the great work of mankind to master the one, and to rectify the other; and so to live as neither to make life irksome to us, nor

death terrible. It should be our care before we are old, to live well, and when we are so, to die well; that we may expect our end without sadness; for it is the duty of life to prepare ourselves for death."

Seneca.

"It is as great a folly to fear death as to fear old age; and death is the condition on which we receive life; beside, it may be deemed a madness to fear a thing that is certain." *Seneca.*

"To die and generate are both mysteries of nature, and somewhat resembling each other; for the first does but untwist those elements the latter has wrought together, and there is nothing in this but what a man's reason may digest, and what results from his make and condition.

M. Antoninus.

"Death levels all human distinctions; and when dead, what difference is there between Alexander the Great, and his groom?" *M. Antoninus.*

"Be always ready to quit the field, at the first sounding of the retreat."

M. Antoninus.

"The dissolution of forms, is no loss in the mass of matter." *Pliny.*

"There is hardly any body so happy in their family or friends, but that some of them when they see him going, will secretly wish for a good riddance, and almost keep a holiday for his death." *M. Antoninus.*

"Man should be ever looking to his last day; and no man should be accounted truly happy, until his funeral rights are performed." *Ovid.*

"Since we have received a precarious and frail life, beware of placing your hopes in the death of others." *Cato.*

"The fear of death to a wicked person, is of greater force to trouble him than the stroke itself."

"The most profitable thing for the world, is the death of covetous and evil people."

"The contempt of death is a certain foundation of our religion; for why should we fear to lose a thing, which being lost, can never be missed or lamented?"

Montaigne.

"A man would at last wish to die, though he were neither valiant nor miserable, only upon a weariness of doing the same things so often, over and over again."

Lord Bacon.

"Those that die young, live long, if they live well."

The best antidote against death, is to lead an innocent and good life. *B—.*

"He that always waits upon God, is ready whensoever he calls. Neglect not to set your accounts even: he is a happy man who so lives, as that death at all times may find him at leisure to die."

Owen Felltham.

DEATH, AND IMMORTALITY OF THE SOUL.

"The body being only the covering of

"Content, though it lose much of the world, it partakes much of God."

"Sit in your place and be content, and then none can make you rise."

"Content is the philosopher's stone, that turns all it touches into gold."

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with their own felicity: others are made up of jealousy, envy, pride, and choler; that like savage beasts, they are ready, not only to tear the persons who seek to restrain and tie them up, but also those who would treat them kindly."

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"There is no absolute contentment here below; nor can we in reason think there should be: since whatsoever is created, was created tending to some end, and till it arrives at that end, it cannot be fully at rest.—Now we all know God to be the end, to which the soul tends; and until it has thrown off the corruptions of the flesh, it cannot approach such purity and glory, or be united to him who is the spring and source of all contentment and happiness."

Owen Felltham.

CONTRADICTION.

" If contradiction unsettles the temper, prejudice predominates. Nevertheless, if

"It is a point of dishonesty in a man, and he ought not again to be trusted, who makes a show of one thing and does another."

"It is more wisdom sometimes to dissemble wrongs than to revenge them."

"Reality cares not to be tricked out with too taking an outside; and deceit, when she intends to cozen, studies disguise; indeed, where there is too much profession, there is cause for suspicion."

Owen Felltham.

"Every thing is an enemy to him who is deceitful." *Owen Felltham.*

A great portion of our modern good manners, professions, and politeness, particularly among those who are styled fashionable people, being deceitful, and wanting in sincerity, may be compared to fruit, which though tempting and beautiful to outward appearance, yet, when pressed, is full of rottenness within.

B—.

DELICACIES.

"The constantly feeding upon delicacies, is said to have more of expense than pleasure." *Pliny.*

DELUSION.

There are many species of delusion, which not unfrequently haunt and trouble us, and make a strong impression on the mind; whilst by the display of imaginary benefits, they prompt men to the admission of evil thoughts, and urge them to the perpetration of sinful or criminal acts.

B—.

DEMONS.

"There is a malicious demon who envies man his happiness, and is constantly whispering some argument of murmuring or discontent in our minds; driving us on to commit some sin, or to despair."

Turkish Spy.

"Content, though it lose much of the world, it partakes much of God."

"Sit in your place and be content, and then none can make you rise."

"Content is the philosopher's stone, that turns all it touches into gold."

"Let that content thee that has been gotten honestly, that thou canst use soberly, distribute cheerfully in thy life time, and leave contentedly at thy death."

There is a certain period of life when every man should fix his mind, and bound his desires; otherwise, he will be contented with nothing.

B—.

"All the winds in the compass cannot blow a gale that all men shall be pleased with. Some men are so peevish and fretful, that they turn even content to vexation; and though living in the sunshine of affluence and prosperity, it only makes them more nice and fastidious; and for want of something else, they will quarrel

with their own felicity: others are made up of jealousy, envy, pride, and choler; that like savage beasts, they are ready, not only to tear the persons who seek to restrain and tie them up, but also those who would treat them kindly."

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you cannot dissent from your friend safely, change the conversation. The enmity of a human being no man will call forth, who knows the value of his friendship, or the insignificance of a verbal triumph over his failings." *Zimmerman.*

"When any one contradicts me, he raises my attention, not my anger: I advance towards him that controverts and instructs me. The cause of truth ought to be the common cause both of one and the other." *Montaigne.*

COUNCILS.

You may plead, and it may be argued in respect to the decrees of councils, and their dogmas, that they have been the grave opinions and decisions of the most learned, pious, and able men in existence during the various periods at which they were made; but it has been frequently proved, that large communities are no less liable to error than individuals; and often from local causes, and

from the prejudices prevalent during the times in which they lived, or arising from the education they received, they may almost all be led to the same conclusions on particular points; as moths, only seeing the light of a candle instead of the sun, encircle it, are not convinced of their error, and never fail of being followed by others, who still go on in the same round. *B*—.

COURTS.

"Corruption generally takes its rise in courts, and extends itself gradually through all the parts of a state." *C. Ramsay.*

"Court favour and patronage is the great deity worshipped by all ranks; prime ministers are her high priests, who offer her many a victim: those who attend upon them, are not usually clothed in white, and sometimes are themselves sacrificed to the idol."

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Being to the standard of their own weak and finite conceptions; whereas it is evident from our reason and reflection, that though he has given us a considerable capacity for the acquisition of knowledge in the natural world, yet he hath limited us in the knowledge of him in the spiritual world, and does not permit us to pry far into his mysteries: he merely reveals to us his will, and instructs us to reverence and adore him; and probably we are not more perfected in the knowledge of God and his attributes now, than they were who existed eighteen hundred years ago. The Supreme Being has doubtless discovered to us as much of himself by his Spirit and his Scriptures, as is sufficient to guide us in this world, if followed with a humble and earnest desire to do his will. Contrary therefore to the dogmatists, it may not be necessary to eternal salvation, to believe in him according to the opinions of this council, or of that synod; or to this or that man's mode or standard of conception, as

regards what is or may be the true nature, or the precise mode of worshipping the Deity. *B—.*

DOTAGE.

"That which is usually called dotage, is not the foible of all old men; but only of such as are distinguished for their levity." *Cicero.*

DOUBT.

"By too much trust in a man's own knowledge, the greatest doubts are commonly conceived."

"To deny what we fear to desire, is to disprove our own belief."

DREAD.

"A scalded cat, dreads even cold water." *French Prov.*

DREAMS.

"Regard not dreams, since they are but the images of our hopes and fears." *Cato.*

DRUNKENNESS.

"Drunkenness is nothing but a voluntary madness; and what shall we say to

those men that think it a great honour to drink the rest of the company dead, or call it a magnificent virtue to swallow more wine than others at a sitting; though they are at last outdone by the capaciousness of a waste butt? or what consistency can there be in inverting the offices of day and night? as if our eyes were only given us to make use of in the dark: is it day? it is time to go to bed: is it night? 'tis time to rise: is it morning? let us go to supper."

Seneca.

"Correct not your servants when they are drunk, it shews as if you were drunk yourself." *Cleobulus.*

"A drunkard is not profitable for any kind of good service." *Plato.*

"Those things which are hid in a sober man's heart, are too often revealed by the tongue of the drunkard."

"Drink drowns more than the sea and all the rivers that flow into it."

"Troops of furies march in the drunkard's triumph." *Zimmerman.*

"Drunkenness cannot be too much abhorred; first, for the filthy and beastly behaviour of those whose stomachs are overcharged with excess; and, secondly, from its exciting men to lust, swearing, wrath, and murder."

"When your companions get drunk and fight, take up your hat and wish them good night."

"Never expect any assistance or consolation in thy necessities from drinking companions."

Drunkenness operates like new wine put into a cask, in which the dregs and filth at the bottom rise to the top; and it frequently discovers secrets which otherwise would be hid. *B*—.

EAGLES.

"Eagles we see fly alone, and they are but sheep which always herd together."

Sir P. Sidney.

EARLY RISING.

"When you find an unwillingness to

rise early in the morning, endeavour to rouse your faculties, and act up to your kind, and consider that you have to do the business of a man; and that action is both beneficial, and the end of your being."

M. Antoninus.

EARTH AND HEAVEN.

"What matters it if thou art not happy on earth, provided thou art so in heaven?"

"Heaven may have happiness as utterly unknown to us, as the gift of vision would be to a man born blind. If we consider the inlets of pleasure from five senses only, we may be sure that the same Being who created us could have given us five hundred, if he pleased. Mutual love, pure and exalted, founded on charms both mental and corporeal, as it constitutes the highest happiness on earth, may, for any thing we know to the contrary, also form the lowest happiness of heaven. And it would appear consonant with the administration of Providence, in other matters, that there should be such a link between

earth and heaven; for, in all cases, a chasm seems to be purposely avoided; '*prudente Deo.*' Thus the material world has its links, by which it is made to shake hands, as it were, with the vegetable—the vegetable with the animal—the animal with the intellectual—and the intellectual with what we may be allowed to hope of the angelic." *C. C. Colton.*

EARTHQUAKE.

"At the time of the earthquake in Lisbon, how many of the unhappy persons might have saved their lives by flight, if some had not persisted in taking their clothes, some their papers, and others their money; which proves that now the person of a man is become the least part of him, and that there is hardly any trouble taken in saving that, when he has lost every thing else." *J. J. Rousseau.*

EDUCATION.

"The greatest and most important diffi-

culty of human science, is the proper education of children." *Montaigne.*

Many parents and tutors think advice and precepts sufficient guides for childhood and youth; however, if they do not add a considerable portion of restraint, discipline, and good example, they will in general be most grievously mistaken in the result. *B—.*

"The best education for youth, is first to instruct them in religion; the second, to teach them to be always upright and sincere; the third, to learn to conquer their passions and desires; and the fourth, to despise all danger: these once acquired, the results will prove their superiority over all the learning of the schools."

EGOTISM.

"Egotism is a mixture of vanity and selfishness."

"Let the degree of egotism be the measure of confidence." *Lavater.*

"A habit of sneering, marks the egotist, or the fool, or the knave, or all three."

Lavater.

ELOQUENCE.

"Eloquence is admired, though wisdom is no where to be heard." *Zimmerman.*

"Eloquence, beauty, and good clothes, are good advocates." *Zimmerman.*

EMPLOYMENT OF TIME.

"Spend your time usefully and beneficially, and in pursuits that will either dignify and ornament the mind, or do good to the community. For life is too short to waste much of it in frivolities, or unnecessary gratification."

"He that cannot find wherewith to employ himself, let him buy a ship, or marry a wife." *Spanish Prov.*

ENCOMIAST.

"The most exuberant encomiast turns easily into the most inveterate censor."

Lavater.

ENEMIES.

"Observe your enemies, for they first find out your faults." *Antishenes.*

"Pay the greatest attention to your enemy; from him you have most to dread."
Zimmerman.

"Our enemies deserve our greatest attention always; sometimes even our extreme respect; from them comes amendment and correction." *Zimmerman.*

"He that does you an ill turn, will rarely forgive you." *Scotch Prov.*

"He who is master of the fittest moment to crush his enemy, and magnanimously neglects it, is born to be a conqueror."
Lavater.

"Pray for your enemy; for if you are a good man, you will rejoice to see your enemy become a good man too."

"It is much safer to reconcile an enemy than to conquer him: victory may deprive him of his power, but reconciliation of his will." *Owen Felltham.*

ENGLAND.

"A true Englishman knows not when to stop, even though a thing is well done."

"England's the paradise of women, and hell of horses."

ENJOYMENT.

"Enjoyment comes before possession; then with possession generally comes disgust: so that we have before we have, and have not when we have. This is probably one of the rifest paradoxes to be met with." *Zimmerman.*

"He who will sacrifice nothing and enjoy all, is a fool." *Lavater.*

"What enjoyment! for a man to have little to eat himself, and keep a servant." *Spanish Prov.*

"All that really a man is capable of enjoying here, must be either of benefit to his mind, or his body; the greatest pleasure that the mind is capable of in this life, is in the contemplation of God and nature, the sweet exercises of philosophy and reason." *Owen Felltham.*

ENNUI.

"Ennui is the item which makes accounts equal between poor and rich."

ENVY.

"Live free from envy, and without a wish for glory; desire only placid years, and to live in friendship with your equals."

Ovid.

"As rust consumeth iron, so envy consumeth the envious man." *Antishenes.*

"The envious man grows lean at the success of his neighbour." *Horace.*

"We ought to be guarded against every appearance of envy, as a passion that always implies inferiority, wherever it resides."

Pliny.

"A liberal man cannot be envious."

Socrates.

"As envy pursues the living, a good man's virtues are not wholly known till after his death." *Horace.*

"Envy is not to be conquered but by death." *Horace.*

"Envy is blind, and has no other quality but that of detracting from virtue." *Livy.*

"Envy is a picture and resemblance of hell."

"Every other sin hath some pleasure annexed to it, or will admit of some excuse; but envy wants both: we should strive against it, for if indulged in, it will be to us as a foretaste of hell upon earth."

Burton, Anatomy of Melancholy.

"The advancement of others, is the most mortal offence to envy."

"The envious had rather take an asp to their bosom, than admit the deserving to their friendship." *Zimmerman.*

"Envy shoots at others, and wounds itself."

"Worth begets in base minds envy, in great souls emulation."

"He walks among burning coals who converses with those that are envious."

Owen Felltham.

EPITAPH

On Polimo the philosopher of Athens.

"Wert thou not told that Polimo lies here,
On whom that mortal evil, sickness preyed?
No, 't is the robe of flesh he used to wear,
Which ere to heaven he mounted, down he laid."

ERROR.

" Our understandings are always liable to error; nature and certainty is very hard to come at, and infallibility is mere vanity and pretence." *M. Antoninus.*

" If those that disoblige you are in the right, you have no cause to be angry; but if they are in the wrong, it is because they know no better, they are under the law and necessity of their own ignorance. For as all error is involuntary, so no body would lessen themselves so much as to miss either honesty or good manners, if they were rightly aware of it; and even the worst of characters will not endure the charges of avarice, ingratitude, or knavery." *Pliny.*

" It is common to men to err; but it is only a fool that perseveres in his error: a wise man, therefore, alters his opinion; a fool never." *Latin Prov.*

" There will be mistakes in divinity, while men preach, and errors in governments while men govern."

Sir Dudley Carlton.

One great cause of error arises from the limited capacity of the human mind, which retains but a small number of ideas, or confines its attention to a small circle of objects; and whilst continually occupied in reviewing them, sees nothing beyond them: like men born in a deep cavern, that have never seen the beauties of the universe; yet they will dispute and pronounce upon every thing. *B—.*

ESTIMABLE.

"Regard that which is estimable before that which affords enjoyment."

EVASION.

"Evasions are the common shelter of the hard-hearted, the false, and impotent, when called upon for their assistance; the real great alone plan instantaneous help, even when their looks and words presage difficulties." *Lavater.*

"Save me from him who is inexhaustible in evasions when he is called upon to do

a good thing that is in his power; and teems with excuses when he has done a bad one." *Lavater.*

EVILS.

"To correct an evil which already exists, is not so well as to foresee and prevent it." *Chinese Prov.*

EXAMPLE.

"Whatever is committed from a bad example, is displeasing even to its author." *Juvenal.*

"Men are more prone to follow example than precept, and will not be taught virtue from the mouth of one who is himself a bad and vicious liver." *Miss Porter.*

It is observed by Dr. Young, that "the world's contagious; few bring back at eve, the manners of the morn." If so, a prison must be much more contagious, and ought to be avoided with great care: few men are sufficiently sensible of the force of bad example upon human nature; and a man may be considered to possess a strong mind, who after having been confined in a

gaol for any length of time, for debt or any other cause, brings out with him the few good principles of honour and integrity which he possessed on entering it, uncontaminated and unalloyed. *B*—.

EXCESS.

"Every excess becomes a vice."

Latin Prov.

"Intemperance is the root of many diseases, and sickness and debility the chastisement."

Neither eat, nor drink, nor pursue business or pleasure with too much avidity, or to an excess; otherwise those enjoyments or occupations will either become tasteless, or produce an effect contrary to their original intention; as the cask should not be drained to the very dregs. *B*—.

EXPECTATION.

"Expect nothing from him who promises a great deal." *Italian Prov.*

"That man has read, has heard, has practised every thing, who laying expecta-

tion aside, seeks refuge in his despair of worldly enjoyment." *Hindoo.*

"All earthly delights are sweeter in expectation than enjoyment; but all spiritual pleasures more in fruition than expectation." *Owen Fellthan.*

EXPERIENCE.

"Experience keeps a dear school, but fools will learn in no other."

EXTRAVAGANCE AND PRODIGALITY.

"The injury of prodigality leads to this, that he that will not economise will have to agonise." *Chinese Prov.*

"Prodigality and dissipation, at last bring a man to the want of the necessaries of life; he falls into poverty, misery, and abject disgrace; so that even his acquaintance, fearful of being obliged to restore to him what he has squandered with them, or upon them, fly from him as a debtor from his creditors, and he is left abandoned by all the world." *Volney.*

"It is not possible for a prodigal mind to be without envy."

"Those who impoverish their estates, or ruin themselves with horse-racing, keeping hounds, and hunters, may be likened to Actæon, who according to ancient story, was eaten up of his own dogs."

"Never spend Michaelmas rent, in Midsummer moon."

"A young spendthrift, an old beggar."

FABLES.

Woe unto them in all ages of the world who have invented fables with the intent of passing them off for truths, like base coin, to deceive and mislead others; particularly in matters of religion, and the knowledge and worship of God. Woe unto them, also, who have originally departed from the simplicity and purity of the Gospel; and in their places have introduced superstition, vague traditions, and human devices; seducing the ignorant, and embarrasing the learned—for they, of all other men, will most assuredly have their final reward and punishment. *B*—.

FACTION.

"Be not of any faction. A wise man is always free."

FAITH.

"There are mysteries of faith, as well as causes of reason: reason may guide me when I have to deal with man, but in divine affairs she shall wait on faith, and submit to her prerogative." *Owen Felltham.*

"Works without faith, are like a fish without water; it wants the element it should live in. A building without a basis cannot stand: faith is the foundation, and every good action is as a stone laid."

Owen Felltham.

"He has an easy faith, who without consideration believes all that is told him: that fish will soon be caught which will be for swallowing every bait." *Owen Felltham.*

"In affairs of this world, men are saved, not by faith, but by the want of it."

T. Fielding.

FAME.

"If you are concerned about fame, con-

sider how quickly all things vanish and are forgotten; what an immense chaos there stands; what an extent of darkness and confusion on either side of eternity, the past and to come: consider the precarious tenure of applause, the emptiness of the sound, the little judgment of those that give it us, and the narrow compass it is confined to." *M. Antoninus.*

"How few are those who preserve the same delicacy of conduct in secret, as when exposed to the view of the world. The truth is, the generality of mankind revere fame more than conscience."

Pliny.

"Those who expose their persons to the assaults of danger for fame, or for the defence of improper conduct, certainly have more blood than brains to spare."

Zimmerman.

"In Fame's temple there is always a niche to be found for rich dunces, importunate scoundrels, or successful butchers of the human race." *Zimmerman.*

"All fame is dangerous: good brings envy, bad shame."

The thirst for fame is stronger than the desire for virtue. *B—.*

"Fame may be compared to a scold: the best way to silence her is to let her alone, and she will at last be out of breath in blowing her own trumpet." *Fuller.*

"I like him, who does things which deserve fame, without either search or caring for it." *Owen Felltham.*

"Virtue were a kind of misery, if fame were all the garland that crowned her: glory alone were a reward incompetent; but in heaven is laid up a more noble and lasting recompence." *Owen Felltham.*

FANCY.

"Fancy is a worm that biteth and frequently destroys the flourishing blossoms of youth."

FASHION AND FASHIONABLE ACQUAINTANCE.

"Any inconvenience will be submitted to for the sake of fashion, and but little for that of propriety."

"Ladies of fashion starve their happiness to feed their vanity, and their love to feed their pride." *C. C. Colton.*

"What can make us so ambitious of fashionable acquaintance? They never can respect interlopers, for they do not regard even their inmates." *Zimmerman.*

"Fashionable folk idly think that every pleasure of life is included in their circle, and that the residue of mankind are miserable; yet the greatest portion of the community pass their identical circle without even dreaming of its exclusive advantages." *Zimmerman.*

"Be neither too early in the fashion, nor too long out of it; nor at any time in the extremes of it."

"A fop of fashion is the mercer's friend, the tailor's fool, and his own foe."

"He alone is a man, who can resist the genius of the age, the tone of fashion, with vigorous simplicity and modest courage." *Lavater.*

"Can there be any real happiness in

fashionable life, where truth and simplicity are ridiculed and despised; and where every man puts on a mask?"

The chief qualities of a fashionable coxcomb, are insensibility, superficial knowledge, frivolity, and impertinence. *B—.*

FATE AND NECESSITY.

"A strict belief in fate, is the worst of slavery; imposing upon our necks an everlasting lord, or tyrant, whom we are to stand in awe of, night and day: on the other hand, there is some comfort, that God will be moved by our prayers; but this imports an inexorable necessity." *Epicurus.*

"All things are in fate, yet all things are not decreed by fate." *Plato.*

"God over-rules all mutinous accidents, brings them under his laws of fate, and makes them all serviceable to his purpose." *M. Antoninus.*

"What must be, shall be; and that which is a necessity to him that struggles, is little more than choice to him that is willing." *Seneca.*

"Bring your will to your fate, and suit your mind to your circumstances, and love those people heartily that it is your fortune to be engaged with." *M. Antoninus.*

"We should consider, that though we are tied to the chains of fate, there are none but rational creatures have the privilege of moving freely, and making necessity a choice; all other things are forced onward, and dragged along to their doom." *M. Antoninus.*

"If God has decreed me any thing, he has decreed my advantage; if not, he must be mistaken in his measures, or unbenevolent in his design: now to suppose the first is absurd, and the latter is incomprehensible." *M. Antoninus.*

In taking a comprehensive view of human powers and existence, all things appear to be chained to an irresistible fate, both as regards the natural world and man; and what we call free-will, may probably be only a choice or power of diverging a little to the right or to the left, as far as

our imperfect vision can see, or our limited capacities extend. *B—.*

FAVOURS.

"Favours will not attract the notice, much less the love of a great man."

Zimmerman.

FAVOURITES.

"The favourite of a prince is a trade, whereof he that breaks once seldom sets up again." *Fuller.*

FAULTS.

"For no man being born without faults, the best is he who has the fewest." *Horace.*

"Forget others' faults by remembering your own."

"He who kindly tells me of my faults is my instructor; he who tells me of my virtues, does me an injury." *Chinese Prov.*

"Just as you are pleased at finding faults, you are displeased at finding perfections." *Lavater.*

FEAR.

"Fear is often concealed by a show of daring." *Lucan.*

"Fear is far more painful to cowardice, than death to true courage." *Sir P. Sidney.*

"What shall he fear, who doth not fear death?" *Schiller.*

"Fear nothing but what thy industry may prevent; be confident of nothing, but what fortune cannot defeat."

"All fear is out of defect, and in something gives suspicion of guilt: the safest of all, is to fear nothing but God."

Owen Felltham.

FINE CLOTHES.

"His clothes are worth an hundred pounds, but his wit is dear at a groat."

FINERY.

"When you have bought one fine thing you must buy ten more, so that your appearance may be all of a piece."

FLATTERY.

"Know thyself, so shall no flatterer beguile thee." *Bias.*

"Flattery is like a painted armour; only for show, not use." *Socrates.*

"Though flattery blossoms like friend-

ship, yet there is a great difference in the fruit." *Socrates.*

"What should he do at court, who cannot cringe and flatter?" *Juvenal.*

"Flatterers are the worst species of enemies." *Tacitus.*

"It is better to fall amongst crows than flatterers; for those only devour the dead, these the living." *Antisthenes.*

"People generally despise where they flatter, and cringe to those they would gladly overtop; so that truth and ceremony are two things." *M. Antoninus.*

"Great lords, by reason of their flatterers, are the first to know their own virtues, and the last to know their own vices: some are made ashamed by comparison, because their ancestors were so great; and others are ashamed of their ancestors, because they were so little."

J. Selden.

"Few persons are so wise as to prefer the censure that may be useful to them, to the flattery which betrays them."

Rochefoucault.

"Swallows resemble flatterers, who in the summer time creep under the roof of every house, and in the winter leave nothing behind them but dirt."

"In fashionable life it is no uncommon thing to flatter a man to his face, and behind his back to revile and point him out as an object of ridicule; though such conduct befits only the character of an assassin."

"Self-love is the greatest of all flatterers." *Rochefoucault.*

"As the impudence of flattery, so the impudence of egotism." *Lavater.*

"As a man flatters, so he cuts, so he detracts." *Lavater.*

"Flattery sits in the parlour, while plain dealing is kicked out of doors."

"When flatterers meet, the devil goes to dinner."

"When you have any business with a man, give him title enough."

"The more you stroke pussy's back, the higher she raises her tail." *Gælic.*

Flattery and friendship are so mingled

together, that it requires great penetration and knowledge of the world to discover flatterers from real friends, unless some opportunity occurs of putting them to the test. *B—.*

"It is no small misfortune to a man, being placed in so high a station where he is only open to flattery, and fenced against admonition." *Owen Felltham.*

FOOLS AND FOLLY.

"No man should so act as to take advantage of another's folly." *Cicero.*

"There can be no greater folly in man, than first by much labour to increase his goods, and then with vain pleasure to lose his soul." *Gregory.*

"Weeds are to be rooted out in the bud, but folly in the blossom."

"Fortune, to show us her power in all things, and to abate our presumption, seeing she could not make fools wise, she has made them fortunate."

Montaigne.

"In the sallies of badinage a polite fool

shines; but in gravity is as awkward as an elephant disporting." *Zimmerman.*

"By fools knaves fatten; by bigots priests are well clothed; every knave finds a gull." *Zimmerman.*

"The foolish through desire of gain, make themselves like harlots, polishing and improving themselves, and offering presents to other men." *Hindoo.*

"Fools and obstinate people make lawyers rich." *Spanish Prov.*

"If a fool have success it ruins him."

"Success at first makes a fool seem wise."

"A nod from a lord is a breakfast for a fool."

"A wager is a fool's argument."

"When you meet with a fool, pretend business, to get rid of him."

"The fool wonders, the wise man travels."

"He is fool enough himself, who will bray against another ass."

"The more riches the fool hath, the foolisher he is."

"Though a coat be never so fine and expensive which a fool wears, yet 't is but a fool's coat."

"He that has no fools, knaves, nor beggars in his family, was got by a flash of lightning."

FORESIGHT.

"In every thing we should have a regard to the end." *Solon.*

FORGETFULNESS.

"It is sometimes expedient to forget what you know." *Publius Syrus.*

FORGIVENESS.

"You should forgive many things in others, but nothing in yourself." *Ausonius.*

FORTUNE.

"External things, (and the loss of which causeth so much discontent in our minds), are properly called the goods of fortune; for they are not substantially ours, but come and go as fortune pleaseth." *Epicurus.*

"They are generally better satisfied whom fortune never favoured, than those whom she has forsaken." *Seneca.*

"We are sure to get the better of fortune, if we do but grapple with her." *Seneca.*

"Nothing can be above him, that is above fortune." *Seneca.*

"Fortune gives too much to many, but to none enough." *Martial.*

"Good and bad fortune are necessary to a man, in order to make him adroit and capable." *French Prov.*

"Every man is the workman of his own fortune, and fashioneth her according to his ability or manners."

"Fortune is like Janus; double-faced."

"You shall sooner find good fortune, than keep it."

"Fortune knocks once at least at every man's door."

"A man's best fortune, or his worst is a wife."

"First put your finger in the fire, and then say it was your fortune." *Scotch Prov.*

"Fortune is a goddess to fools, whilst the wise are masters of their own."

Latin Prov.

"There is a tide in the affairs of men, which taken at the ebb, leads to fortune."

Shakspeare.

"Fortune, when she caresses a man too much makes him a fool." *Latin Prov.*

"Be not angry with fortune, if she deny thee her rattles and toys, for such are the best of her gifts. They are generally too dear. Let her keep her wealth and honour, if thy necessary sleep, health, quiet, and safety, be the price of them."

If a man neglects, and does not woo Fortune before he is forty, the seeking of her favours then, is but a desperate and uncertain aftergame." *B—.*

FREE AGENCY.

"The essence or substance of an action, is the effect of the power of God; but the quality of the action, being an action of obedience or disobedience, proceeds from the power of man." *Mahometan Doctor.*

"The free agency of a man's mind should not be subservient to any other person's will, but only to the will of God."

Miss Porter.

FRIENDS.

"There is no relish methinks in the possessing any thing without a friend or partner: nay, if wisdom itself were offered me, upon condition only of keeping it myself, I should undoubtedly refuse it."

Seneca.

"Take more care with whom you eat and drink than what; for without a friend the table is a manger. Writing does well, but personal discourse does better; for men give greater credit to their ears, and take stronger impressions from example than precept." *Seneca*

"They are not all friends who pay us visits of compliment or ceremony; and he will generally find himself mistaken, who seeks for a friend in a palace." *Seneca.*

"He who hath many friends, hath none." *Aristotle.*

"Procure not friends in haste, and when thou hast a friend, part not with him in haste." *Solon.*

"Chide a friend in private, and praise him in public." *Solon.*

"Friends are much better tried in bad fortune than in good." *Aristotle.*

"In perils we prove a friend; in battle, a hero; in wealth, a religious person; a wise man in contracted fortunes; and in calamity, kinsmen." *Hindoo.*

"He is a friend whom favours have not purchased." *Hindoo.*

"He who lends his money to his friend is in danger of losing both." *French Prov.*

"When your friend laughs, it is his business to tell you the cause of his joy; but when he weeps, it is yours to discover the cause of his grief."

"No designing man can be a true friend."

"Better is one good friend, than a hundred relatives." *Italian Prov.*

"He who pretends to find a friend without faults, will never have any."

"Who seeks to sever friends is incapable of friendship—shall lose all that merits the name of friend; and meet a fiend in his own heart." *Lavater.*

"I know of no friends more faithful, more inseparable, than hard-heartedness and pride; humility and love; lies and impudence." *Lavater.*

"Make not him your friend who sneaks off when a superior appears; nor yet be the fourth friend of him who had three before and lost them." *Lavater.*

"It is well at times to take advice of some few friends, for lookers-on many times see more than gamesters."

Lord Bacon.

"Make not thy friends too cheap to thee, nor thyself to thy friends."

"If thy friend hath been true to thee in money matters, thou may's trust him in others."

The best way to avoid differences with intimate friends, is not to engage with them in any transaction involving a bargain of a purchase or sale of any sort. *B*—.

"It is more difficult to get a true friend than to acquire an estate."

"Take heed of a speedy professing friend; love is never lasting which flames before it burns." *Owen Felltham.*

FRIENDSHIP.

"Similitude of manners is the strongest cement of friendship." *Pliny.*

"How fulsome and hollow does that man appear that cries—'I am resolved to deal fairly with you.' If so, what need of all this flourish: let your actions speak; and as nothing is more scandalous than false friendship, therefore of all things avoid it." *M. Antoninus.*

"Friendship is the perfection of love."

"True friendship rejoiceth as much at his friend's good fortune as he does at his own."

"Be slow to fall into friendship; but when engaged, be firm and constant."

Socrates.

"Friendship is given by nature for a help to virtue, not for a companion to vices."

"Friendship is often better and more advantageous than consanguinity."

"Those who violate a long friendship, though they escape the punishment of their friend, shall not escape the vengeance of God." *Socrates.*

"The love of man to woman is a thing common, and of course, and at first partakes more of instinct and passion than of choice; but true friendship between man and man is infinite and immortal." *Plato.*

"Contract no friendship or even acquaintance with a guileful man; he resembles a coal, which when hot burneth the hand, and when cold blacketh it." *Hindoo.*

"A friend as far as conscience allows."

French Prov.

"Who turns up his nose is unfit for friendship." *Lavater.*

"Roughness in friendship is at least as disgusting as an offensive breath from a beautiful mouth." *Lavater.*

"Trust him with little, who, without proofs, trusts you with every thing; or when he has proved you, trusts you with nothing." *Lavater.*

FRIENDS AND ENEMIES.

"It is better to decide a difference between our enemies, than our friends; for one of our friends will most likely become our enemy; but on the other haud, one of our enemies, will probably become our friend." *Bias.*

"Be on such terms with your friend, as if you knew that he may one day become your enemy." *Laberius.*

"He is not perfectly good, that hateth his enemy;—what is he then, that hateth his friend?"

"It is always safe to learn, even from

our enemies,—seldom safe to venture to instruct even our friends." *C. C. Colton.*

"If some had had fewer friends, and more enemies, they would have been better men."

"Speak well of your friend, of your enemy say nothing."

"Make God thy friend; and then it is no matter who is thy enemy."

FUTURITY.

"God will not suffer man to have the knowledge of things to come: for if he had prescience of his prosperity, he would be careless: and understanding of his adversity, he would be senseless." *Augustine.*

"Be not anxiously careful for the future; when thou art dead, thou wilt be no more concerned in that thou shalt leave behind thee, than thou wast in that which was before thou wast born."

GAMING.

"The fame and good name of a man is no sooner in question, than when he is known to be a common gamster."

"In Turkey a man is noted as of great infamy, that is found playing for money; and a severe punishment is inflicted if he returns to it again."

"Gaming is the son of avarice and the father of despair." *French Prov.*

"It is not so good an act to know how to play, as it is when to leave off play."

"By gaming we lose both our time and treasure; two things most precious to the life of man." *Owen Felltham.*

Gaming would pass for an amusement, but the soul of it is greediness and covetousness. *B—.*

GENEROUS MOTIVE.

Where is the man to be found, who with a disinterested and generous motive can conceal the faults, and proclaim the good qualities of another? In whatever station of life he may be discovered, make him your friend; for he is truly of noble birth. *B—.*

GENIUS.

"Every man should examine his own

genius, and advise with himself what is proper to apply himself to; for nothing can be more distant from tranquillity and happiness, than to be engaged in a course of life for which nature has rendered thee unfit; for an active life is not to be undertaken by an unactive person; nor an unactive life, by an active person; to one, rest is quiet and action labour; to another, rest is labour and action quiet; a mild and timorous man should avoid a military life, a bold and impatient man the easy; for one cannot brook war, nor the other peace."

Epicurus.

"Genius always gives its best at first, prudence at last." *Lavater.*

GENTILITY.

"How weak a thing is gentility, if it wants virtue. *Fuller.*

GIFTS.

"Receive not the gifts that an evil minded man doth proffer unto thee."

"He who parts with his property by

gift or otherwise before his death, prepares himself for much suffering." *French Prov.*

"Better give a shilling, than lend and lose half a-crown.

"Strange designs lurk under a gift:—'Give the horse to his Holiness,' said the cardinal. 'I cannot serve you.'"

Zimmerman.

"Let thy gifts be such as thy friend delights in."

"To him that can take away what thou hast, give readily what he asketh."

"It is not prudent to be constant in gifts at set times; for custom usually passeth into a law; and then they are not gifts but debts."

"The manner of giving, shews the character of the giver, more than the gift itself." *Lavater.*

GIFTS OF FORTUNE.

"There is a time of life in which the gifts of fortune may come too late; are then useless, and cannot be enjoyed."

"Be not proud or vain of the gifts of fortune, but consider that what thou hast might have been another's if Providence had so willed."

GLUTTONY AND EXCESS.

"As houses well stored with provisions are likely to be full of mice; so the bodies of those that eat much are full of diseases."

Diogenes.

"Gluttony and drunkenness have two evils attendant on them; they make the carcass smart, as well as the pocket."

M. Antoninus.

"Some men dig thoir graves with their teeth."

"Diseases gather within our bodies from being constantly charged and too full; and a man hath sometimes more trouble to digest meat, than to get meat; and it is a hard thing to preach temperance to the belly, which hath no ears."

GOD, ACCORDING TO THE FIRST ARTICLE OF THE VEDAS OF THE HINDOOS.

"There is one living and true God,

everlasting, without body, parts, or passions; of infinite power, wisdom, and goodness; the maker and preserver of all things both visible and invisible."

GOD—THE KNOWLEDGE AND WORSHIP OF HIM ACCORDING TO SOME ANCIENT HEATHEN PHILOSOPHERS.

"What is divine?—That which hath neither beginning nor end." *Thales.*

"God is not out of the world as some suppose, but entire in a complete circle, surveying all generations. He is the temperament of all ages, the agent of his own powers and works; the principle of all things—mind and animation of the whole; the motion of all circles." *Pythagoras.*

"The world was made by God; for if there be any thing which produceth such things as man (though endued with reason) cannot produce, that doubtless is greater, and stronger, and wiser than man; for a man cannot make the celestial things, therefore that which made them transcendeth man in art, council, prudence,

and power; and what can that be but God?" *Zeno.*

"Is there any other seat of the Divinity than the earth, the sea, the air, the heavens, and virtue? Why do we seek the God beyond? He is whatever you see; He is wherever you move." *Lucan.*

"God is a mind which is diffused through all the universe; light and truth are resemblances of him." *Pythagoras and the Magi.*

"All flows out from the Deity, and all must be absorbed into him again." *Zoroaster.*

"Reflecting sometimes within myself upon God, I find that he far exceeds us, in that he hath need of nothing." *Socrates.*

"God hath ever been my councillor and guide; and when God points out the beginning of any work, it is the direct way to obtain virtue—the end glorious." *Socrates.*

"Since there is a God, we must confess that good is in his power; therefore it is manifest that such things are to be done in which God delights." *Pythagoras.*

"This is the principle, and this the

ground of philosophy, and the whole life of man consists in this—that he follows God." *Pythagoras.*

"There is certainly a God, who views and hears our actions and our words." *Plautus.*

"Let thy mind be elevated to the contemplation of God." *M. Antoninus.*

"Great men of all times, and of all places, had the same ideas of the Divinity and morality." *Zoroaster.*

"The proper end of our being is the knowledge of God. An immense and an Almighty Power, great without limits, comprising all that we do see, and all that we do not see. He that applies himself to this study, fulfils the very lot and condition of his mortality." *Seneca.*

"It was well said of Aristotle, that we should handle divine things with modesty and reverence; and not let one syllable pass our lips that may savour of rashness, confidence, or ignorance: there are many mysteries which God hath placed out of

our sight; and truth lies deep, and must be fetched up at leisure." *Seneca.*

"The gods take no delight in the sacrifices of beasts, or in images of gold and silver, but in a pious and obedient will."

Seneca.

"The mind is never right but when it is at peace within itself; the soul is in heaven even while it is in the flesh, if it be purged of its natural corruptions, and taken up with divine thoughts and contemplations." *Seneca.*

"Let your soul receive the Deity as your blood does the air, for the influences of the one are no less vital than the other: this correspondence is very practicable; for there is an ambient, omnipresent Spirit, which lies as open and pervious to your mind as the air you breathe does to your lungs; but then you must remember, you must be disposed to draw and receive it."

M. Antoninus.

"He is a pious man who, contemplating all things with a serene and quiet soul,

conceiveth aright of God, and worshippeth him in his mind; not induced thereto by hope or reward, but for his supreme nature and excellent majesty." *Epicurus.*

GOD AND HIS WORSHIP, ACCORDING TO THE MAHOMETANS.

"There is no God but one God; the living, the self-subsisting; neither slumber nor sleep seizeth on him. His throne is extended over heaven and earth, and to him belongeth whatsoever is therein. Who is he that can intercede with him, but through his good pleasure? He knoweth that which is past, and that which is to come; and they shall not comprehend any thing of his knowledge but as far as he pleaseth, for the sight comprehendeth him not. He is the High and Mighty!"

Al Koran.

"Shall I take any other protector than God, the creator of heaven and earth, who feedeth all creatures, and is not fed of any?" *Al Koran.*

"If God afflict thee with hurt, there is

none can relieve thee from it except he; and if he willeth thee any good, there is none who can keep back his bounty: he will confer it on such as he pleaseth; and he is gracious and merciful." *Al Koran.*

"The attributes of God are distinct from his essence, yet so as to forbid any comparison to be made between God and his creatures; therefore, all comparisons or similitudes, as applied to God, are rejected; and that as to the expression of 'God sitting upon his throne,' though the meaning is known, yet the manner is unknown." *Al Koran.*

"They are commanded in the Scriptures to worship God, to be constant at prayer, and to give alms; and this is the right religion." *Al Koran.*

"God causeth to exist in man power and choice; and if there be no impediment, he causeth his action to exist also, subject to his power, and joined to that and his choice; which action, as created, is to be

ascribed to God; but as produced, employed or acquired, to man."

Sayings of a Mahometan Doctor of Divinity.

GOD, AND HIS WORSHIP.

"God is the source and fountain of love, and which may be divided into three parts —the receiving from him, the conforming to him, and the reposing and trusting in him." *Burton Anat. Mel.*

"No creature but man, hath any knowledge of God."

"The Almighty has neither beginning nor end; he is the Father of all the generations of the visible world, and of that which is concealed from mortal eyes; magnitude cannot encumber him, multitude cannot embarrass him, nor minuteness escape him."

"The mind is the organ and instrument of God, whereby he worketh in us, and lifteth us up to the contemplation of his divine power and nature."

"Men may plan, but God must accomplish."

"The divinity comprehends all things, and is itself comprehended of none."

"It were better to have no opinion of God at all, than such an opinion as is unworthy of him; for the one is unbelief, and the other is contumely; and certainly superstition is the reproach of the Deity."

Lord Bacon.

"When my reason is afloat, my faith cannot long remain in suspense, and I believe in God as firmly as in any other truth whatever; in short, a thousand motives draw me to the consolatory side, and add the weight of hope to the equilibrium of reason."

J. J. Rousseau.

"The primitive system of the world was that of one supreme Deity, and in order to adapt this idea to the vulgar, the divine attributes were represented by allegories and hieroglyphics; and mankind sinking into matter, quickly forgot the meaning of those sacred symbols, and fell into idolatry; and idolatry brought forth irreligion."

C. Ramsay.

"He who serves God according to the dictates of his reason, without hypocrisy, is just and kind to man and beast, and in all things conserves an innocent purity of life, may be as acceptable to the great Creator and impartial Judge of the universe, though uninformed, as he that has had the happiness to be instructed in the positive and revealed will of God."

"The divine nature of God is known more by reflection than by observation."

The divine being has revealed as much to us of his nature and perfections, as creates a longing desire for him: but not enough in this mortal state to satisfy us.

B—.

"The true worship of God doth not consist in words (as many think), but in deeds."

"Men are not in any thing more like unto God, than in gentleness and humility, and in doing good one to another."

"It is good to begin every thing we say or do in the name of God; whoever

does otherwise in his intentions, either fails in the progress or the end of his design."

Turkish Spy.

It is more holy and reverend to believe in God, than presumptuously pretend (as some have done) to describe him; for we can neither see him with our mortal eyes, nor can our limited and finite capacities properly comprehend him; though we call in to our aid all that is known of divinity or philosophy.

B—.

The Supreme Being is so immense, that unassisted we could only have a knowledge of him by our own reason and reflection; and mankind would be in danger of being lost, was there nothing to fix our wavering principles, or as a land mark for our guide, which is clearly traced out for us in the holy Scriptures; without which, we might be compared to unskilful mariners in the middle of the great ocean, sailing without compass or pilot. *B—.*

GOD (THE LOVE OF).

"The perfect love of God knoweth no difference between the poor and the rich."

Pacuvius.

"Whoever pretends to love the world and its Creator at the same time is a liar."

Al Koran.

"As a king is honoured in his image, so God in man is both loved and hated: he cannot hate man who loveth God, nor can he love God who hateth man." *Bernard.*

There are many good and pious men, who love God and do good works, who still may have been induced thereto, or retained therein, chiefly by the hope of reward, or the dread of punishment; but how few have arrived at that height of excellence and perfection, which is to love God for himself alone; being drawn by the contemplation of his bounteous goodness, benignity, and divine perfections, and wholly resigned to his will? This is truly uniting the soul to God; and may be that

state which the apostle Paul describes, "As love made perfect in us." *B—.*

GOLD.

"When gold speaks, all tongues are silent." *Italian Prov.*

"Some quacks in ancient times pretended that they could obtain a solution of gold as a medicine or panacea for all bodily diseases; but it is now used by orthodox state ministers as the cure of political oppositions and state heresies."

GOLDEN AGE.

"The golden age never was the present age."

GOOD AND EVIL.

"Health, beauty, vigour, riches, and all the other things called goods, operate equally as evils to the vicious and unjust, as they do as benefits to the just." *Plato.*

"Almost every good and evil in the life of man commences from his childhood."

Chinese Prov.

"If you pursue good with labour, the labour passes away, and the good remains;

but if you pursue pleasure with evil, the pleasure passes away and the evil remains."

Cicero.

"Most men in making an estimate of the good and ill of human life, forget the delightful consciousness of existence, which has a great weight, and is independent of every other consideration." *J. J. Rousseau.*

"No person has a perfect knowledge of the constitution of the world, nor the design of its Author, nor yet why good and evil exist together; such knowledge being incontestibly above the reach of the human understanding." *J. J. Rousseau.*

"He who neglects the good he may have, shall find the evil that he would avoid." *Owen Felltham.*

There is a portion of good and evil mixed up in every station of life: for statesmen are exposed to the violence of faction; soldiers and seamen to the hardships and the hazards of war; the noble and rich have the slavery and disquietude of great estates, numerous servants, de-

pendants, and large establishments; in middle life you are exposed to the haughtiness of your superiors, and men in office: the greater portion of whom, in their turn, are subject to the malignant envy of their equals, and the pilfering injustice of their dependants and inferiors. Those who hold the lowest rank in society appear to enjoy a privilege peculiar to themselves: for, as it is observed by one of the philosophers—"The beggar who seats himself in the sun by the side of the highway, possesses that security which even kings are fighting for." *B—.*

GOOD MANNERS.

"Some have good manners at home, but never carry them abroad with them."

GOOD MEN.

"A good man enlarges the term of his own existence." *Martial.*

"Let him who will be good, retire from the court." *Lucretius.*

"When good men are suffered to be in

want, surely among the rich and noble friends must be a drug." *Horace.*

"Good men are sometimes in greater danger from speaking the truth, than evil men from speaking falsely." *Plautus.*

"Good men are like the shadows of God upon earth." *Arabian Prov.*

"The sovereign good of man is a mind that subjects all things to itself, and is itself subject to nothing; such a man's pleasures are modest and reserved, and it may be a question whether he goes to heaven, or heaven comes to him: for a good man is influenced by God himself, and has a kind of divinity within him." *Seneca.*

"Good men forbear to sin, merely from their love of virtue." *Horace.*

"Every good man will do something for love, and not all for gain."

"A good man is bounded by honour and honesty, and the monitor that is within him; while knaves are only restrained by the laws."

"Good men do not always find grace and favour, lest they should be puffed up with turgent titles, grow insolent and proud." *Chrysostom.*

The world being full of pride, oppression and deceit, a good man after a few trials of it is thrown back upon himself, is obliged to make a stand and reflect, and finally to seek his happiness from other sources. *B—.*

"A good man ought not to obscure himself; the world has a share in him: he robs his friends and country, who, capable of being of use to both, steals himself out of the world." *Owen Felltham.*

GOODNESS.

"A good disposition is like a fire well kindled, which catches upon every thing you throw into it, and turns it into flame and brightness." *M. Antoninus.*

"Be not like the fools of the world, who must need have the glory of doing good, or some acknowledgment for it in return." *M. Antoninus.*

"As often as we do good we offer sacrifice to God."

"We should never repent of doing good; the fruits of it are even the prayers and praises of the obliged."

Aristotle.

"Do those things that you judge to be good, although, after you have done them, you may be disesteemed; being regardless of the praise or blame of the vulgar."

Pythagoras.

"Do good rather than be conspicuous."

Latin Prov.

"Of all virtues and dignities of the mind, goodness of nature is the greatest; being the character of the Deity: and without it man is a busy, mischievous, wretched thing, no better than a kind of vermin."

Lord Bacon.

"Good acts lose the greater portion of their merit as respects the person who performs them, unless they are quite voluntary and disinterested."

GOOD WORKS.

"When thy hand hath done a good act, ask thy heart whether it was well done."

Fuller.

"Good works alone will not save a man, and yet he cannot be saved without them."

GRANDEUR.

"He can feel no little wants who is in pursuit of grandeur." *Lavater.*

"Bid farewell to all grandeur, if envy stir within thee." *Lavater.*

GRAND SECRET.

"Take here the grand secret; if not of pleasing all, yet of displeasing none:—court mediocrity, avoid originality, and sacrifice a little to fashion." *Lavater.*

GRATITUDE.

"When you have done a kindness, and your neighbour is the better for it, never look for an acknowledgment, and lie gaping for reputation and a requital."

M. Antoninus.

"Gratitude is a duty which ought to be

paid, but which none have a right to expect." *J. J. Rousseau.*

GREAT MEN.

"Those who are unacquainted with the world, take pleasure in the intimacy of great men; those who are wiser dread the consequences." *Horace.*

"The great and powerful hold in deep remembrance an ill-timed pleasantry." *Tacitus.*

"Never was any man so great, but was as liable to suffer mischief, as he was able to do it." *Seneca.*

"To have pleased great men, is a circumstance which claims not the least degree of praise." *Horace.*

"Alexander the Great sent Diogenes a dish full of bones, with a message that such was meat for a dog: 'true,' replied the philosopher, 'but not fit for a king to send.'"

"Demetrius was reserved by Providence for the degenerate age in which he lived; to shew, that neither the times could cor-

rupt him, nor he reform the people: he was a man of exact judgment, steady to his purpose; not finical in his words, but of a strong and vehement eloquence, as well as of a masculine understanding: he was so qualified in his life and conversation, that he served both for an example and a reproach." *Seneca.*

"Why should the world envy great men; is it a desirable thing to be burthened, and have to maintain a crowd of servants and flattering retainers, to have your repose disturbed with early and late visits, and addresses of pretended friends, officious sycophants, importunate petitioners, and other fretting business of the world?"

Turkish Spy.

"Men in high situations are not all great men; by courtesy it is supposed they are."

Zimmerman.

"The road to greatness is servility."

Zimmerman.

"He who in the presence of a great

man treats you as if you were not present, is equally proud and little." *Lavater.*

"What a great deal of good, great men might do!!"

"Great families neglecting, or being deprived of sacred knowledge, come to destruction." *Hindoo.*

"Whose greatness is not occasioned by seeing others lower and still lower than himself? and all men are poor and low, who imagine they see others higher and higher than themselves." *Hindoo.*

"When a great man speaks to you kinder than usual, consider things well; for be assured it is not for nothing."

"Esteem not a man wholly upon the account of his family. He is the best gentleman that is the son of his own deserts, and not the degenerate heir of another's virtue."

"Great names debase instead of raising those who know not how to use them."

Rochefoucault.

GREAT OFFICES AND PLACES.

"When in place be not too sensible or too remembering of thy place in common conversation, or of private answers to suiters; but let it rather be said, when he sits in place he is another man." *Lord Bacon.*

"Men in great places are thrice servants; servants to the sovereign or state, servants of fame, and servants of business, so as they have no real freedom, either in their persons, their actions, or their times: it is a strange desire, to seek power and lose liberty, or to seek power over others, and to lose power over a man's self. The rising into place is laborious, and by taking pains men come to greater pains, and it is sometimes by base means and by indignities that men expect to come to dignities." *Lord Bacon.*

"The industry of men is now so far exhausted in canvassing for places, that none are left for fulfilling the duties of them." *D'Alembert.*

Be cautious of thrusting yourself forward,

or even of accepting public situations of honour or trust, unless you are confident of your education, ability, integrity, and competence of fortune; for it is painful in public life to be justly held up to ridicule or contempt. *B*—.

GRIEF.

"Excess of grief for the deceased is madness, for it is an injury to the living, and the dead know it not." *Xenophon.*

"In the opinion, therefore, of those who understand this world, excess of grief proceeds from excess of ignorance." *Hindoo.*

"He is well disposed, who grieves not for what he hath not, and rejoiceth for what he hath." *Democritus.*

"Fear not that which cannot be avoided, and grieve not for that which cannot be recalled." *Burton's Anat. Melan.*

HAPPINESS.

"The happiest are those who are competently furnished with outward things; act honestly, and live temperately." *Solon.*

"Happiness consists not in luxury and

pride: to want nothing is divine, and to want little, next to divine." *Socrates.*

"There are no greater wretches in the world than many of those whom people in general take to be happy." *Seneca.*

"It is a common mistake to account those things necessary that are superfluous; and to depend upon fortune for the felicity of life, which arises only from virtue." *Seneca.*

"If sensuality were happiness, beasts are happier than men; for they have not only a quicker relish, but their enjoyments are without scandal or remorse; therefore, human felicity is lodged in the soul, not in the flesh." *Seneca.*

"Happy is that man who eats only for hunger, and drinks only for thirst; that stands upon his own legs and lives by reason, not by example; and provides for use and necessity, not for ostentation and pomp." *Seneca.*

"Let your manner and air be always cheerful, depend not upon foreign sup-

port, nor beg your happiness of another; and never neglect to use your own legs in order to stand upon crutches."

M. Antoninus.

"Happiness does not consist in being agitated by passion, or affected as puppets are by strings." *M. Antoninus.*

"No man is happy who does not think himself so." *M. Antoninus.*

"Happiness is no other than soundness and perfection of mind." *M. Antoninus.*

"A man may be happy; it is the fruit of a man's own care and industry; and consists in the goodness of his disposition, his inclinations, and actions."

M. Antoninus.

"The happiness of your life depends upon the quality of your thoughts; therefore take care you entertain no notions unsuitable to virtue, and a reasonable nature: now in order to this, you must be wary in your assent, obedient to God, and benevolent to Mankind." *M. Antoninus.*

"All men that have rambled after hap-

piness have failed; neither learning, nor fame, nor wealth, nor pleasure, taken separately or jointly, could ever give it, without acting up to the height and dignity of human nature, and getting a right set of principles for thought and practice; amongst which may be reckoned the love of justice, temperance, fortitude, and benevolence."

M. Antoninus.

"The best provision for a happy life, is to dissect every thing, and view it on all sides. To practise honesty in good earnest, to speak truth from the very soul of you; and when you have done this, live easy and cheerful, and crowd one good action so close to another, that there may not be left an empty space between them."

M. Antoninus.

"The greatest share of human happiness is placed in the condition of mediocrity; being equally removed from the confined, inconvenient, and grovelling state of poverty on the one hand, and the cares and vexations of extensive domains, a splendid

establishment, and numerous servants, on the other." *Horace.*

"Though it may be both pleasing and painful to live in this world, yet there is no permanent rest, happiness, or content, in any thing, without a divine ray from the Omnipotent illumines and possesses our hearts." *Turkish Spy.*

"One of the mistakes in the conduct of human life is, to suppose that other men's opinions are to make us happy."

Burton Anat. Mel.

"Such is the state of human life, that none are happy but by the anticipation of change." *Dr. Johnson.*

"If the chief part of human happiness arises from the consciousness of being beloved, as I believe it does, a sudden elevation in a man's fortune seldom contributes much to his happiness; as he mortifies the pride, and creates jealousy in those he overtakes, and excites envy in those he leaves behind." *Adam Smith.*

"What can be added to the happiness

of the man who is in health, has things necessary, is out of debt, and has a clear conscience? All accessions of fortune to him may properly be said to be superfluous." *Adam Smith.*

"Better be happy than wise."

"The court does not make a man happy; but its habits prevent a man from enjoying happiness elsewhere." *La Bruyere.*

"Neither build happiness or fame at the expense of others." *Zimmerman.*

"Virtue and truth being the only sure guard and defence of happiness, every thing that comes in competition must be yielded up at their call, even to life itself."

If you would be happy, take care to guard your heart from crimes; for in some instances it is easier to obtain the world's forgiveness than your own. *B—.*

One of the great causes of happiness is not to set a higher value upon the titles, honours, riches, and pleasures of this world, than that to which they are justly entitled; for by giving them a false value, and think-

ing them the chief sources of happiness, we create a longing desire for them; hence many attempt the acquisition of them by base and dishonest means—the consequences are vexation, misery, and not unfrequently destruction. *B*—.

The Almighty kindly refuses to comply with the full extent of our desires; for had we all we wish, our happiness would seldom be increased, but often destroyed. *B*—.

It is a doubt whether the refinements of modern times have, or have not, been a drawback upon our happiness; for plainness and simplicity of manners have given way to etiquette, formality, and deceit, whilst the ancient hospitality has now almost deserted our land; and what we appear to have gained in head, we seem to have lost in heart. *B*—.

HAPPINESS AND MISERY.

"There is this remarkable difference between misery and happiness: the first by others partaking of it with us, alleviates and abates the violence of it; whilst the

latter, like a sun-beam, loses nothing of its force by communication, is not complete till it is reflected, and then burns the brighter."

HATRED.

"Hatred is blind as well as love."

Plutarch.

"It is in the nature of man, to hate those he has injured." *Tacitus.*

"Hatred is the spirit of darkness."

"How can they who hate their neighbour be free from terror? or how can the voluptuous be ultimately free from pain? or he live happily, who murmurs at Providence?" *Hindoo.*

"Thousands are hated, whilst none are loved whithout a real cause; the amiable alone can be loved." *Lavater.*

HEALTH.

"We should practise in health those resolutions we form in sickness." *Pliny.*

"The blessings of health and fortune, as they have a beginning, so they must have an end." *Sallust.*

"He that wants health, wants every thing." *French Prov.*

"Health without money is half a sickness." *Italian Prov.*

"Superabundant health and the evil humours of repletion, not being abated by art, or qualified in time, are the primary causes of sickness."

"Pleasures are to be avoided if greater pains be the consequence: health is a precious thing, and the only one, in truth, that a man should lay out not only his time, labour, and goods, but his life, to obtain it; should be pursued in defiance of fashion, of gratifying vanity, or following the customs of the world; it being the true zest of all other enjoyments."

HEAVEN.

"Spit not against heaven, it will fall back in thy own face."

HEIGHT OF MAN.

"As much as a man is from head to foot in height, so much is he between his

two longest fingers ends, his arms being stretched out." *Pliny.*

HELL.

"Hell is an inexhaustible mine, whence cheating priests draw their revenues; the ministry of the true religion, disclaim any proprietory in the infernal demesnes."

Zimmerman.

HEROS.

"That kingdom is accursed where a hero presides." *Zimmerman.*

HISTORY.

"The study of history enlarges the mind, by which we gain experience; without it a man may be considered purblind, seeing only those things that almost touch his own eyes."

HOLINESS.

A man may as well expect to be at ease without health, as to be permanently happy without holiness. *B.*

HOLY SCRIPTURES.

The Holy Scriptures may be classed generally under the following heads; viz.

The historical and chronological, the priestly and ceremonial, the prophetic and allegorical, the devotional and spiritual. *B*—.

HOMAGE.

" He who can pay homage to the truly despicable, is truly contemptible." *Lavater.*

" Bow to him who bows not to the flatterer." *Lavater.*

HONESTY.

" What thou layest not down, take not up." *Solon.*

" Prefer loss before unjust gain; for that brings grief but once, this for ever." *Chilon.*

" He that quits his hold of integrity, and accounts any thing good that is not honest, runs gaping after casualties; spends his days in anxiety and vain expectation, and at last is miserable." *Seneca.*

" The gain which is made at the expense of reputation, should rather be set down as a loss." *Latin Prov.*

" Though honesty may for the time offend those it opposes, yet it will at last

be justified and admired even by the very persons who suffer from it." *Pliny.*

"Hope of ill gain is the beginning of loss." *Democritus.*

"Every thing is from heaven, therefore do not seek to obtain by violence."

Chinese Prov.

"God looks only to pure, and not to full hands." *Labertius.*

"An honest death is better than a dishonest life." *Socrates.*

"Put it out of the power of truth to give you an ill character; and if any body reports you not to be an honest man, let your practice give him the lie; and to make all sure, you should resolve to live no longer than you can live honestly; for it is better to be nothing than a knave."

M. Antoninus.

"Many delight more in giving of presents, than in paying their debts."

Sir Philip Sidney.

"The only disadvantage of an honest heart is credulity." *Sir Philip Sidney.*

"The more honesty a man has, the less he affects the air of a saint: the affectation of sanctity is a blotch on the face of piety."
Lavater.

"Who prorogues the honesty of to-day till to-morrow, will probably prorogue his to-morrows to eternity." *Lavater.*

"A good paymaster is lord of another man's purse." *Italian Prov.*

"I once heard a gentleman make a very witty reply, to one who asserted that he did not believe there was a truly honest man in the whole world: 'Sir,' said he, 'it is quite impossible that any one man should know all the world; but it is very possible that some one man may know himself.'"
C. C. Colton.

"Suppose every man honest, till thou hast to do with him; but be as cautious of dealing with him as if he were a knave."

HONOUR.

"Let honour be to us as strong an obligation, as necessity is to others." *Pliny.*

"Believe it to be the last of all infamies,

to prefer your existence to your honour, or for the sake of life to lose every inducement to live." *Juvenal.*

"Honour with some is a sort of paper credit, with which men are obliged to trade who are deficient in the sterling cash of morality and religion." *Zimmerman.*

"What is called honour by the world, has but little meaning; but honour, strictly speaking, is the fruit of virtue and truth."

HONOURS.

"Honours achieved, far exceed those that are created." *Solon.*

"The owner ought to be more honourable than his estate." *Xenophon.*

"The giving riches and honours to a wicked man, is like giving strong wine to him that hath a fever." *Plutarch.*

"Though man may ennoble man, yet the gifts of nature, being superior, never disappoint us in their effects."

"Honours set off merit, as dress handsome persons."

"The Temple of Honour should be bolted against none who have passed free through the Temple of Virtue."

HOPE.

"Hope is the companion of love, as well as the attendant of faith."

"It is best to hope only for things possible and probable: he that hopes too much, shall deceive himself at last; especially if his industry does not go along with his hopes; for hope without action is a barren undoer." *Owen Felltham.*

HOSPITALITY.

"It is miserable hospitality to open your door and shut your countenance."

HUMAN HEART.

"The human heart is often the victim of the sensations of the moment; success intoxicates it to presumption, and disappointment dejects and terrifies it." *Volney.*

HUMAN MIND.

A great revolution has taken place in the human mind during the last two thousand years; and particularly in the short period

which has elapsed since the invention of printing. *B*—.

HUMANITY.

" If a man wish to attain to the excellence of superior beings, let him first cultivate the virtues of humanity; for if not perfect in human virtue, how shall he reach to immortal perfections." *Chinese Prov.*

HUMILITY.

" It is in vain to gather virtues without humility; for the Spirit of God delighteth to dwell in the hearts of the humble."

Erasmus.

"One of the books of old times says—'The humble gain, but the self-sufficient loose.'" *Chinese Prov.*

" If all were to cherish a spirit of kindness and humility, mankind might enjoy an eternal reign of peace and happiness."

Chinese Prov.

" If thou desirest the love of God and man, be humble; for the proud heart, as it loves none but itself, so it is beloved of none but itself."

"It is the summit of humility to bear the imputation of pride." *Lavater.*

"Trust not to your humility, if you are mortified when you are not noticed."

Lavater.

"Your humility is equal to your desire of being unobserved in your acts of charity and virtue." *Lavater.*

"To be humble to our superiors is duty; to our equals, courtesy; to our inferiors, generosity: and these, notwithstanding their lowliness, carry such a sway as to command men's hearts." *Owen Felltham.*

"Though from pride's being in fashion, honest humility may be put out of countenance, yet I will never be ashamed of that which bears her seal."

Owen Felltham.

HUMILITY AND LOVE.

"Whatever obscurities may involve religious tenets, humility and love constitute the essence of true religion; the humble is formed to adore, the loving to associate with eternal love." *Lavater.*

HYPOCRISY.

"The mean and servile soul of a hypocrite is like a dead carcass, in which there is neither heat, fire, nor spark of life remaining." *J. J. Rousseau.*

"When the fox preaches beware of your geese."

"Hypocrites are a sort of creatures that God never made." *Spanish Prov.*

IDLENESS.

Idleness frequently produces over niceness with the rich, whilst with the poor it is usually attended with filthiness. *B—.*

IGNORANCE.

"A man is as ignorant of his own failings, as an ox is unconscious of his own great strength." *Chinese Prov.*

"Ignorance is a dangerous and spiritual poison, which all men ought warily to shun." *Gregory.*

ILL-DOING.

"Every one that does an ill action, is really out of his way, and misses his mark, though he may not know it." *M. Antoninus.*

"Neither say nor do ill though alone; learn to stand in awe of thyself more than others." *Democritus.*

ILLS OF LIFE.

"As small letters most tire the eyes, so do a number of little domestic ills, the most disturb and vex us."

Montaigne.

"There are three modes of bearing the ills of life: by indifference, which is the most common; by philosophy, which is the most ostentatious; and by religion, which is the most effectual.—It has been acutely said, that 'Philosophy readily triumphs over past or future evils, but that present evils triumph over philosophy.' Philosophy is a goddess, whose head indeed is in heaven, but whose feet are upon the earth; she attempts more than she accomplishes, and promises more than she performs: she can teach us to hear of the calamities of others with magnanimity; but it is religion only that can teach us to bear our own with resignation." *C. C. Colton.*

"He has a poor spirit who is not planted above petty wrongs." *Owen Fellthan.*

IMPORTANCE.

"He who gives himself airs of importance, exhibits the credentials of impotence." *Lavater.*

IMPROVING THE MIND.

"The great business of a man is to improve his mind and govern his manners; all other projects and pursuits, whether in our power to compass or not, are only amusements." *Pliny.*

INCIVILITY.

"Incivility is the extreme of pride: it is built on the contempt of mankind."

Zimmerman.

INDEPENDENT.

"To be truly and really independent, is to support ourselves by our own exertions; never to solicit a favour that it is possible to do without; and never let another's acquisitions to trespass on your content."

Miss Porter.

"Endeavour to have no need o'

place all your hopes on yourself; for it is a wretched and dangerous thing to depend upon others." *Montaigne.*

INDUSTRY AND IDLENESS.

"A man should inure himself to voluntary labour, and not give up to indulgence and pleasure; as they beget no good constitution of body, nor knowledge of the mind." *Socrates.*

"A thousand evils do afflict that man, which hath to himself an idle and unprofitable carcass." *Sallust.*

"The bees can abide no drones amongst them; but as soon as they begin to be idle, they kill them." *Plato.*

"Compulsion must sometimes be used on the mind to impel it to exertion." *Seneca.*

"Frogs repair to a small pond, fish to a full lake; but all the wealth of others comes to a man of industry, who exerts himself." *Hindoo.*

"Be always employed about some rational thing, that the devil find thee not idle." *St. Jerome*

"Idleness may be an appendix to nobility, and the badge of gentility; but it is the bane both of body and mind; is the source of discontent, and has been deemed one of the seven deadly sins." *Burton, Anat. Mel.*

"Youth is led into many errors through the want of occupation." *Latin Prov.*

"The idle levy a heavy tax upon the industrious, when by frivolous visitations they rob them of their time. Such persons beg their daily happiness from door to door, as beggars their daily bread; and like them sometimes meet with a rebuff. A mere gossip ought not to wonder if we evince signs that we are tired of him, seeing that we are indebted to the honour of his visit solely to the circumstance of his being tired of himself. He sits at home until he has accumulated an insupportable load of ennui, and he sallies forth to distribute it amongst all his acquaintance." *C. C. Colton.*

INGRATITUDE.

"Such is the disposition of mankind, the favour you refuse cancels all you have con-

ferred: and though you oblige them ever so often, they will forget a thousand compliances, and yet remember a single denial."

Pliny.

"We find but few people ungrateful, whilst we are still in a condition to confer benefits." *French Prov.*

"The hog never looks up to him that thrashes down the acorns."

INJURIES.

"Wrongs and injuries are like bitter pills, which to pass away should not be chewed but swallowed whole."

Hungarius.

"He threatens many who injures one."

"The ancients said—He who could endure an insult or injury, gains an advantage." *Chinese Prov.*

"It costs more to revenge injuries than to bear them."

INNOCENCE.

"The fear of death never troubleth the mind of an innocent man." *Cicero.*

"Innocency to God is the chiefest in-

cense; and a conscience without guile is a sacrifice of the sweetest savour."

St. Augustine.

"Innocency is in some sort the effect of regeneration." *Bernard.*

"Human happiness consisteth in innocency of mind, and uncorrupt manners."

INQUISITIVE.

"Shun the inquisitive person, for he is also a talker." *Horace.*

INSOLENCE AND IMPERTINENCE.

"Insolence is always contemptible; without authority, it is dangerous; with it, cruel: how is it to be apologised for, without committing an act of fresh insolence."

Zimmerman.

"Insolence, where there is no danger, is despondence where there is." *Lavater.*

"Receive no satisfaction for premeditated impertinence: forget it, forgive it; but keep him inexorably at a distance who offered it." *Lavater.*

"Contemn no man, nor wilfully insult any, however high your station may be

above his; for we are all but fellow servants here below, with different means and employments assigned to us; and we know not how our Grand Master will brook insolences in any of his family." *Owen Felltham.*

INTEREST.

"Do not be over fond of any thing, or consider that for your interest, which makes you break your word, quit your modesty, or inclines you to any practice which will not bear the light, or look the world in the face." *M. Antoninus.*

"Most men's intentions, however covered, are chiefly for their own ends, though they pretend wholly thy interest and service."

INTERRUPTION.

"Interruption from a superior is nothing; from inferiors, it is insupportable."

Zimmerman.

INTRIGUE.

"He who intrigues with a married woman has his life in pledge." *Spanish Prov.*

IRRESOLUTION.

"How shall any man take his aim with-

out a mark? and what wind will serve him that is not yet resolved upon his port?"

Seneca.

IRRITABLE.

"An irritable and passionate man is a downright drunkard." *Spanish Prov.*

JEALOUSY.

"Jealousy is a hell to the mind, and an horror to the conscience; suppressing reason, and inciting rage."

"A jealous man is suspicious, evermore judging the worst: for if his wife be merry, he thinketh her immodest; if sober, sullen; if pleasant, inconstant; if she laugh, it is lewdly; if she look, it is lightly: yea, he is still casting beyond the moon, and watcheth as a crafty cat over the silly mouse."

"The passion of jealousy in some people arises to a perfect mania. I knew a lady who was uneasy if her dog wagged his tail to any one but herself!"

JESTING.

"A frothy jest sinks to the bottom of a

weak heart; a naked truth cannot get half so far." *Zimmerman.*

"Jesting in some cases only proves a want of understanding." *La Bruyere.*

"Commit no business of importance to a joker."

"He that will lose his friend for a jest, deserves to die a beggar by the bargain." *Fuller.*

"Be not offended at a jest. If one throw never so much salt at thee, thou wilt receive no harm, unless thou art raw and ulcerous."

"Wanton and profane jests make fools laugh, and wise men frown." *Fuller.*

"Harmless jesting is pleasant, if it is not made the chief subject of a man's conversation; and natural defects should be exempt from ridicule, as it is cruel and unfeeling to beat a cripple with his own crutches."

JESUITS.

It has been a maxim, though it is to be hoped of only very limited application among many great statesmen, (and the

Jesuits, though a learned, religious, and Christian community, it has been said, fell into the same error), that in many particular and difficult cases, we are to do evil that good may come: probably taken from observations of natural causes; in which it sometimes appears, 'that partial evil is universal good.' But in moral cases, such reasoning and acting, when duly considered, is neither strict justice, nor sound policy, and brings with it disgrace, disappointment, and remorse; we are required to speak the truth, to do justice, to love mercy, and to leave the results with God. *B*—.

JOLLITY.

"Watch thyself carefully, when thou art most flushed up with jollity. A fit of thoughtless freedom hath sometimes brought repentance for life."

JUDGMENT.

"Commonly we say, a judgment falls upon a man for something in him we cannot abide. An example we have in King James I., concerning the death of Henry

IV. of France: one said, he was killed for turning his religion; another said, he was killed for wenching: 'no,' says King James, (who could not abide fighting), 'he was killed for permitting duels in his kingdom." *John Seldon.*

JUSTICE AND INJUSTICE.

"I find no moral virtue which contradicts and combats justice; this cannot be affirmed of pleasure, for here temperance comes in with a restraint." *M. Antoninus.*

"Omissions, no less than commissions, are often times branches of injustice."

M. Antoninus.

"Even here below an unjust man attains no felicity; nor he whose wealth proceeds from giving false evidence; nor he who constantly takes delight in mischief." *Hindoo.*

"Injustice is so great an ill, that it is better to suffer wrong than to do wrong."

Plato.

"The office of a justice is to be given for merit, and not for affection."

"Justice is the fundamental and almost

only virtue of social life: as it embraces all those actions which are useful to society: and that every virtue, under the name of charity, sincerity, humanity, probity, love of country, generosity, simplicity of manners, and modesty, are but varied forms and diversified applications of this axiom—Do unto another only that which thou wouldest he should do unto thee." *Volney.*

"How many must strip, if every one could claim their own." *Zimmerman.*

"When a man is convinced by his conscience of having done any one an injury, or unjustly detained the goods of another, let him make immediate restitution; for the making satisfaction in his will, or at his death, when he can no longer retain or hold it, cannot acquit him before God; as penitence requires penance, and death should not discover any thing that life has not openly manifested."

"Justice is ancient and venerable, but slow and hobbling; and you cannot get her

on a march, to keep pace with generosity." *Miss Porter.*

"If ever I should affect injustice, it would be in this, that I might do courtesies, and receive none." *Owen Felltham.*

KINDNESS.

"We ought to remember kindnesses received, and forget those we have done." *Chilo.*

"If you have done a kindness to such a person, and he makes no return, be not peevish or dissatisfied; for that shews a mercenary view, and why not be satisfied with a generous action, and make virtue her own reward; beside, is not the consciousness of doing a good deed a sufficient consideration? and in following the bent of your nature, which was made to be kind and obliging, you attain to perfection, and answer the end of your being." *M. Antoninus.*

"He that is kinder to you than usual, probably intends to cheat you, or at least to ask a favour of you." *Italian Prov.*

KINGS AND PRINCES.

"A king ruleth as he ought, a tyrant as he lists; a king to the profit of all, a tyrant only to please a few." *Aristotle.*

"That king shall best govern his realm, that reigneth over his people as a father doth over his children." *Agesilaus.*

"Princes are never without flatterers to seduce them, ambition to deprave them, and desires to corrupt them." *Plato.*

"The people are fashioned according to the example of their king; and edicts are of less power than the model which his life exhibits." *Claudian.*

"It is the fault of princes if they are not esteemed, as they always have it in their power to procure the love of their subjects." *Philip of Macedon.*

"It is the misfortune of kings, that they scarcely ever do that good that they have a mind to do; and through surprise, and the insinuations of flatterers, they often do that mischief they never intended."

Telemachus.

"Their power and their will, are the measures some princes take of right and wrong."

"The word of a king ought to be binding as the oath of a subject." *Italian Prov.*

"We may see a prince, but not search him."

"A prince favours a man who is nearest to him, though void of learning, of rank, or of probity." *Hindoo.*

"Let a prince be guarded with soldiers, attended by councillors, and shut up in forts; yet if his thoughts disturb him, he is miserable." *Plutarch.*

"Wise kings have generally wise councillors, as—'He must be a wise man himself, who is capable of distinguishing one.'" *Diogenes.*

"It is requisite for kings and princes to place such men in authority as care least for it, and to keep them from governing who press forward to obtain it."

"The king's cheese goes half away in parings."

"Princes, for all their admirations, generally buy their quiet with wrongs."

"There is not one of us that would not be worse than kings, if so continually corrupted, as they are, with a sort of vermin called flatterers." *Montaigne.*

"To be the servant of a prince or great monarch is not desirable, they being compelled to do many things contrary to their reason, which is the greatest unhappiness that can befal a man." *Turkish Spy.*

KNAVES.

"Knaves imagine nothing can be done without knavery."

The difference between a secret cunning knave, and an open one, is only this: that the one is a greater fool to himself than the other; as knavery will sooner or later recoil back upon the perpetrator, inflicting its own punishment with redoubled force. *B—.*

KNOWLEDGE.

"It is great folly for a man to muse much upon such things as surpass his understanding." *Protogeus.*

"What is most difficult?—To know thyself." *Thales.*

"Knowledge is boundless, but the capacity of one man is limited." *Chinese Prov.*

"It is not possible for that man to obtain much wisdom and knowledge who is in bondage to a woman." *Marcus Aurelius.*

"Knowledge is as silver among the poor, gold among the nobles, and a jewel among princes." *Italian Prov.*

"For lack of knowledge a people is destroyed; and knowledge alone it is, that is worthy of holding the freest minds in the firmest thraldom." *C. C. Colton.*

"Knowledge is heavenly, for it is indifferent to (or careth little for) what is called the good or the evil of this life."

"A desire of knowledge and truth may be in us, without possessing a sound judgment; and the infirmity of judgment consists in not being able to discern errors when laid open to us by others."

Let no man boast of his intellect, knowledge, or understanding, in coming to just

conclusions; but let him first consider what may be his local prejudices, the prejudices of the age, his country, or education. The grave opinions and decisions of the most learned men at the bar on the subject of witchcraft, only two centuries ago, are now exploded and ridiculed as having no real foundation; and how can we of the nineteenth century be certain that our opinions and decisions may not some of them be equally erroneous now, and in future ages be alike ridiculed and despised? *B*—.

Mystery is only imperfect knowledge. Whatever advance the human mind may make in its faculty of comprehension, it appears bounded by certain prescribed limits; and whenever it labours to pass those narrow confines, its powers become paralysed, and are neither able to dispel nor penetrate the clouds which hang around. *B*—.

LABOUR.

"He that looketh for profit, must not fly from labour."

"He that endeavoureth, attaineth; he that neglecteth, repenteth."

"The labour of the body relieves us from the fatigues of the mind; and this it is which forms the happiness of the poor."

Rochefoucault.

"Labour rids us of three great evils; irksomeness, vice, and poverty." *Voltaire.*

We ought to labour both bodily and mentally, for the world is a desert to him who will not cultivate the fruits it offers.

B—.

LAND.

"Who has land, has war." *French Prov.*

LANGUAGE.

Our thoughts and ideas are given us by a superior, intelligent, and intellectual Power; but the different modes of conveying them to others by sound or languages, is most probably the invention of man. *B—.*

LARGE ESTABLISHMENTS.

"As large garrisons are most open to multifarious points of attack, and bloated bodies expose a large surface to the shafts

of disease; so also unwieldy and overgrown establishments only afford an enlarged area for plunder and peculation: he whom many serve, will find that he must also serve many, or be himself disserved; and the head of a large establishment is too often only the head of a gang of petty conspirators, who are eternally plotting against their chief." *C. C. Colton.*

LAUGHING.

"The horse-laugh indicates brutality of character." *Lavater.*

LAWFUL.

"Many things are lawful which we are taught are not convenient; and there are many tones of feeling, which are too respectable to be insulted."

Sir Walter Scott.

LAWLESS LOVE.

"Lawless love never endeth without loss or disquietude."

"Lawless love, without reason, is the very loadstone to ruth and ruin."

"The assaults of forbidden love must

be beaten back at the first sight, least they should undermine at the second."

LAWS.

"Laws are frequently like cobwebs, which entangle the lesser sort, when the greater break through." *Solon.*

"When the state is most corrupt, then the laws are most multiplied." *Tacitus.*

"Gross negligence in the eye of the law, is said to be almost equal to malicious design." *A. Smith.*

"The king's oath is not security enough for our property; for he swears to govern according to law, and every man knows how differently judges interpret the law."

J. Seldon.

"Laws were made to restrain and punish the wicked: the wise and good do not need them as a guide, but only as a shield against rapine and oppression; they can live civilly and orderly, though there were no law in the world." *Owen Felltham.*

"To go to law, is for two persons to kindle a fire at their own cost to warm others,

and singe themselves to cinders; and because they cannot agree, as to what is truth and equity, they will both agree to unplume themselves, that others may be decorated with their feathers." *Owen Felltham.*

"In the ancient laws of Egypt, that the judges might not be imposed upon, and to avoid as much as possible unjust decrees; it was ordained, and the councillors or pleaders were forbid, to use that delusive eloquence which dazzles the understanding, and moves the passions; they were to expose and state the plain matters of fact, with a clear and nervous brevity, stripped of the false ornaments of reasoning, of wit, satire, or ridicule." If such a practice was adopted and insisted upon in our modern courts, it would not only give them more dignity, but probably more safety in the justice of their decisions." *B—.*

LAWS AND PHYSICIANS.

"The multiplicity of laws and physicians in a country, are equally a proof of its bad condition." *Italian Prov.*

LAWYERS.

" We think lawyers to be wise men, and they know us to be fools."

" God grant that disputes may arise, that I may live, says the lawyer." *Spanish Prov.*

" Lawyers don't love beggars."

In a country where there are many lawyers and much law; justice, though of a divine nature and origin, becomes in many cases not even worth the purchase. *B*—.

Modern lawyers have gained a point upon the church, as they now are the means of inculcating the virtues of patience, forbearance, and the forgiving of injuries, almost as much as divines who preach it from the pulpit: the latter recommend it as a Christian virtue, whilst the former discourage us from seeking redress for frauds or injuries, in consequence of their heavy charges, the loss of time, and uncertainty of success. *B*—.

LEARNING.

" Every artificer and profession, endeavours to make the thing fit and to answer

the end for which it is intended. Those that till the ground, or that break in horses, or train dogs, their business is to make the most of things, and drive them up to the top of their kind; and what other view has learning and education, but to improve the faculties, and to set them the right way to work." *M. Antoninus.*

"Cultivation to the mind is as necessary as food is to the body." *Cicero.*

"Learning maketh young men temperate, is the comfort of old age, standing for wealth with poverty, and serving as an ornament to riches." *Cicero.*

"He that knoweth not that which he ought to know, is a brute beast among men; he that knoweth no more than he hath need of, is a man amongst brute beasts; and he that knoweth all that may be known, is as a god amongst men." *Pythagoras.*

"If youth be without learning, old age will know but little; and he that does not rise early will do but little all day." *Chinese Prov.*

"What numbers of learned men does modesty conceal, or love of ease withdraw from the notice of the world!" *Pliny.*

"God, the first intellect, hath imprinted his mind on all, and hath by his bounty inspired almost all nations with the knowledge of letters." *Turkish Spy.*

"What is called a finished education, will not avail us any thing at the day of judgment; we shall not be asked what proficiency we have made in languages, logic, metaphysics, astronomy, and other sciences; but whether we have lived according to our nature, as men endued with morality and reason; and our good or bad works only will remain with us."

Turkish Spy.

"It is observable that in Athens, when the arts and philosophy flourished, they were governed by a democracy: learning made every man think himself capable of governing; and they spoke it by way of contempt, that in the east and in the north they had kings." *J. Seldon.*

"Whatever be our learning, we ought to communicate it freely; imparting knowledge is only lighting other men's candle at our lamp, without depriving ourselves of any flame." *Sir P. Sidney.*

"A handful of common sense, is worth a bushel of learning." *Spanish Prov.*

As gold lies hidden in the mountains, and pearls are at the bottom of the sea, so learning and wisdom cannot be acquired without much labour, research and diligence. *B—.*

"Many persons, after once they become learned, cease to be good: all other knowledge is hurtful to him, who has not the science of honesty and good-nature."

Montaigne.

"A mere bookish learning may serve for some kind of ornament; but is as chaff when put in competition with constancy, faith and sincerity."

"Learning and knowledge are things of great weight, and require a strong and vigorous understanding to bear them: this

is the reason that we see so many vain and silly souls amongst the learned, as well as in the higher classes; they would have made better husbandmen or artizans."

A great error in education at our universities and public schools, is to make youth learned rather than moral and virtuous; the reverse of which should rather be the case. A strict attention to this subject would tend more to their real welfare and happiness, and ultimately to the happiness of the world in general. *B*——.

LEGENDARY TALES.

In countries where education and learning abound, legendary and miraculous tales lose ground; exciting but little interest and less belief, and at last almost becoming a dead letter: they are, however, very ancient, the Jews abounded with them; and since them, the Roman Catholics, particularly in their church history, and in the lives of their saints of all countries. Mankind, in a state of ignorance, with little education, are credulous, and fond of the marvellous; and there have not been wanting in all

ages, men of craft and invention to gratify that passion in others and turn it to their own advantage. *B—.*

LENDING.

" He that lends to all who will borrow, shews great good will, but little wisdom."

LEVEL.

" Not level, pare it; level, let it alone."

Chinese Prov.

LIARS.

" Liars are the cause of all the sins and crimes in the world." *Epictetus.*

" Thou canst not better reward a liar, than in not believing what he speaketh."

Aristippus.

" It is wickedness to conceal the faults of that which a man selleth." *Lactantius.*

" An honest man will not lie, though it be for his profit."

" A lie has no legs, but a slander has wings."

" Shew me a liar, and I will shew you a thief." *French Prov.*

" Pope Alexander the Sixth never did

what he said; and his son, Borgia, never said what he meant to do; thereby counterfeiting and dissembling to deceive others, and falsify their faith."

"There is no vice that doth so cover a man with shame, as to be discovered in a lie; for as Montaigne saith—'A liar would be brave towards God, while he is a coward towards men; for a lie faces God, and shrinks from man." *Lord Bacon.*

It is said that "liars should have good memories;" but we generally find in those characters the propensity to lying stronger than the power of recollection, by which means they often unintentionally discover themselves. *B—.*

LIBERALITY.

"A beneficent person is like a fountain watering the earth, and spreading fertility; it is, therefore, more delightful and more honourable to give than receive." *Epicurus.*

"The office of liberality consisteth in giving with judgment." *Cicero.*

"Liberality with mild language, divine

learning without pride; valour united with mercy; wealth accompanied with a generous contempt of it: these four qualities are with difficulty acquired." *Hindoo.*

"Liberality makes friends of enemies, while pride makes enemies of friends."

"A liberal minded man can never be envious."

LIBERTINE.

"The distinction between a libertine and a virtuous man, is not so remarkable in youth as in age. Then the former is loathsome, and the latter venerable."

LIBERTY.

"No man is free, who doth not command himself." *Pythagoras.*

"Liberty consists in the power of doing that which is permitted by the law." *Cicero.*

"Our country cannot well subsist without liberty, nor liberty without virtue."

J. J. Rousseau.

Liberty without due restraint, runs wild; and generally ends in anarchy or licentiousness. *B—.*

LIFE.

"To live long, it is necessary to live slowly." *Cicero.*

"The end of life is to be like unto God; and the soul following God, will be like unto him; he being the beginning, middle, and end of all things." *Socrates.*

"Every man's life lies within the present; for the past is spent and done with, and the future is uncertain." *M. Antoninus.*

"It is to live twice, when you can enjoy the recollection of your former life." *Martial.*

"Though the life of man be short of a hundred years, he gives himself frequently as much pain and trouble as if he were to live to a thousand." *Chinese Prov.*

"How can life be of any great value, when every soldier will sell it for sixpence?" *Diogenes.*

"Look upon thy life as a stream that runs and never returns."

"Better is it to be careful to live well, than desirous to live long."

"Man's life is lent him for a time; and he that gave it may justly demand it when he will."

"No man can promise himself even fifty years of life, but any man may if he please live in the proportion of fifty years in forty: let him rise early, that he may have the day before him; and let him make the most of the day, by determining to spend it on two sorts of acquaintance only; those by whom something may be got, and those from whom something may be learnt."

C. C. Colton.

"All we have to do on this terrene stage, is to learn our allotted part; repeat it before the immense auditory of society; correct the errors of the performance; give place to the succession of younger actors, and then quit the scene." *Zimmerman.*

"Life is rendered by simplicity more pleasant, so more innocent and better."

Montaigne.

No man in his right reason would wish to live in this world for ever; having so

frail a body, subject to disease and pain: and what some men appear foolishly to desire, would, if given, be one of the greatest punishments the Almighty could inflict upon us. *B—.*

LITTLE.

"A little house well filled, a little land well tilled, and a little wife well willed."

LOSSES AND INJURIES.

"Oblivion is a common medicine and cure for all losses, injuries, and griefs whatsoever." *Burton's Anat. of Mel.*

"Lose not thy own for want of asking for it; it will get thee no thanks."

LOVE.

"Without love no virtue can be perfect." *Hermes.*

"It is the privilege of human nature above brutes, to love those that disoblige us." *M. Antoninus.*

"Likeness begets love, yet proud men hate one another."

A friend loveth always, a lover but for a time."

" Where love is there is no labour; and if there be labour that labour is loved."

Austin.

" He that speaks me fair and loves me not, I'll speak him fair and trust him not."

" There is no law, however good, can be compared to love, for it is the gift of God."

" Compulsion hardly restores right; love yields all things." *Miss Porter.*

" Love sees what no eye sees; love hears what no ear hears; and what never rose in the heart of man, love prepares for its object." *Lavater.*

" The purest love and affection is likely to be between those, where there cannot be a motive for sinister ends."

Owen Felltham.

Why does pride, haughtiness, envy, and selfishness, so abundantly predominate in this Christian country, over love and kindness?—" For love is the fulfilling of the law,"—and would, if properly cultivated, supersede the necessity of all criminal process; and afterwards make the world live

in peace, and in a happy interchange of civilities and good offices. *B—.*

LOVE AND AMBITION.

"If love and ambition should be in equal balance, and come to jostle with equal forces, I make no doubt but the last would win the prize." *Montaigne.*

LOVE, AS BETWEEN THE SEXES.

"Amongst all the great and worthy characters, both of ancient and modern times, it has rarely happened that any one hath been enslaved or transported to a mad degree of love; which shews that great minds, and great business, do regulate and keep in subjection this weak passion: as if man, made for the contemplation of heaven and all noble and useful objects, should do nothing but kneel before a little idol, and make all his other faculties subject to his eyes, which were given him for higher purposes; and it is a strange thing to observe the excess of this passion, and how it deludes the senses, and braves the nature and value of things; for the speaking in a

perpetual hyperbole is comely in nothing but love." *Lord Bacon.*

"The passion of love generally appears to every body but the man who feels it, entirely disproportionate to the value of the object; and though love is pardoned in a certain age, because we know it is natural, having violently seized the imagination, yet it is always laughed at, because we cannot enter into it; and all serious and strong expressions of it appear ridiculous to a third person; and though a lover is good company to his mistress, he is so to nobody else." *Adam Smith.*

"No deeking sets forth any thing so much as affection." *Sir P. Sidney.*

"Love and royalty can suffer no equals."

"Love and pride stock bedlam."

"No wheedler loves." *Lavater.*

"Love is a sweet full of bitterness, a pain full of pleasantness, a heat full of coldness."

"A man hath a choice to begin love, but not to end it."

" The love of beauty is the forgetting of reason."

" Cupid is not to be resisted without courage; but if honourably entertained, he is courteous."

" Love being honest may reap disdain, but not disgrace."

" The best physician to cure love is she who gave the wound."

" Love and smoke are two things which cannot be concealed." *French Prov.*

" ' Love,' says my Lord Rochefoucault, ' is commonly succeeded by ambition; but ambition is hardly ever succeeded by love.' That passion, when once it has got possession of the breast, will admit neither a rival nor a successor." *Adam Smith.*

" Gold will bribe statesmen and kings, make some men sell their country, and renounce their religion; it will warp, and sometimes overturn justice: but love is not satisfied with gold, and must be paid in its own coin."

" If love does not end in friendship, it will in disgust."

"Love is an alliance of friendship and lust: if the former predominate, it is a passion exalted and refined; but if the latter, gross and sensual." *C. C. Colton.*

LOVE OF GAIN.

"To cure us of our immoderate love of gain, we should seriously consider how many goods there are that money will not purchase, and these the best; and how many evils there are that money will not remedy, and these the worst." *C. C. Colton.*

LUXURY.

"Luxury is an inhumanity whilst want exists: it would be useless, if we knew the luxury of simplicity or benevolence."

MAD.

"For mad words, deaf ears."

"All the world are mad, or mentally diseased; as the stupid, dull, silly, egotist, proud, vain-glorious, peevish, discontented, sullen, obstinate, angry, envious, impudent, presumptuous, miserly, covetous, extravagant, dry, doating, superstitious, hair-brained, desperate, drunken, obscene, beast-

ly, &c. &c.; in consequence, the body suffers many pains and miseries that otherwise might be avoided."

Burton's Anat. Mel.

"A man of gladness seldom falls into madness."

MAGISTRATES.

"No man should bear the office of a magistrate under a certain age, though he be esteemed ever so wise." *Solon.*

"He that puts on a public gown, must put off the private person."

MAIDS.

"Do as the maids do,—say no, and take it."

MANNERS.

"Depravity has taken such deep root, that what of old times where vices, are now reputed manners."

"Ladies will sooner pardon want of sense, than want of manners."

MARRIED AND SINGLE.

"If you wish fitly to marry, marry your equal, both as regards condition and years."

Ovid.

"As there is no danger that there should be wanting such as will marry and beget children in abundance; may not therefore a few wise men be allowed to abstain from matrimony without reproach?"

Epicurus.

"Who marrieth for love, without money, hath good nights and sorry days."

Spanish Prov.

"Many a one for land, takes a fool by the hand."

"Notwithstanding it was the saying of one of the ancient wise men, upon a question being put to him, When a man should marry? he answered, A young man, not yet; an old man, not at all: yet it is the more general opinion, that a man may marry at almost any period of his life; for wives are young men's mistresses, companions for men of middle age, and old men's nurses."

Lord Bacon.

"The most ordinary cause of a single life is the love of liberty; and certain self-pleasing minds are so sensible of restraint,

as to imagine even their garters to be bonds and shackles to them." *Lord Bacon.*

"Unmarried men are best friends, best masters, and best servants, but not always best subjects; for having no restraint, they are often light to run away." *Lord Bacon.*

"Take the daughter of a good mother."

"More belongs to marriage, than four bare legs in a bed."

"Marriage (some say) is a desperate thing to undertake: the frogs in Æsop's Fables were extremely wise, they had a great mind to some water in a well, but they would not leap into the well, because they could not get out again." *J. Seldon.*

"In whatever family the husband is contented with his wife, and the wife with her husband; in that house will fortune be assuredly permanent." *Hindoo.*

"The monastic houses and institutions of celibacy in the Roman Catholic countries, are like so many gulphs always open, where future generations are swallowed up for ever." *Persian Letters,*

"Celibacy is considered as a great virtue amongst a certain class of Christians: they allow that matrimony is holy; but celibacy is more holy still: what would these people drive at? do they suppose it is pleasing to God to depopulate the world, and make it a desert; and to reverse his own decree made to our first parents, to 'increase, multiply, and replenish the earth:' beside, how can any thing be better than that which is really good?"

"Humble wedlock, is better than proud virginity." *St. Augustine.*

"A young woman married to an old man, must behave like an old woman."

"Marry above thy match and thou'lt get a master."

"Keep thy eyes wide open before marriage, and half shut afterwards."

MASTERS.

"There is nothing so good to make a horse fat, as the eye of his master."

Diogenes.

MEAN MEN.

"The more you court a mean man, the statelier he grows." *Spanish Prov.*

"Mean men admire wealth, great men glory."

"Be not enslaved to the opinions of mean persons, who think it a piece of felicity to be a fine gentleman in the estimation of cooks and vintners at taverns and inns, or idly throw away your money to purchase the good word of a waiter or boot-catcher."

MECHANIC.

"A skilful mechanic is a good pilgrim." *Spanish Prov.*

MEDIOCRITY.

"It is the mark of a great mind to be temperate in prosperity, resolute in adversity, to despise what the multitude and vulgar admire, and to prefer a mediocrity to an excess." *Seneca.*

"He that would lead a secure and quiet life, should not engage himself in many things, either public or private; rather

declining than seeking to acquire any exuberance of fortune: for the convenience of what we enjoy is more excellent than the largeness of it." *Democritus.*

"Bestow your praise on large domains; but your preference on a small estate."

Horace.

"The best state of life for a man to choose, if possible, as well as for his security and quiet, is the middle state; neither very rich or eminent, nor very poor and abject: for it behoves us to live in civil society not as a lion, nor as a gnat; lest resembling the one we be cast aside, the other, caught in a snare." *Epicurus.*

"Mediocrity is not allowed to poets, either by the gods or men." *Horace.*

"He that is not satisfied with moderation, will never have enough."

Burton's Anat. Mel.

"There is more healthful exercise for the mind in the uneven paths of middle life, than in the level and smooth paths of fortune."

MELANCHOLY.

"Make not a bosom friend of a melancholy sad soul; he will be sure to aggravate thy adversity and lessen thy prosperity."

MEMORY.

"The memory of man is like a net, which holdeth great things, and letteth the small go through."

"Make not memory thy only storekeeper, but commit all things thou wouldst remember to writing."

Those who have weak memories, are often compensated with the possession of a strong judgment. *B—.*

MERIT.

"True merit depends not on time or on fashion." *French Prov.*

"There are people of merit who are disgusting; and there are others who please with all their defects. *French Prov.*

"Unsuccessful merit will never have many followers, though admirers may be found." *Zimmerman.*

MERRIMENT.

"Who cannot make one in the circle of harmless merriment (without a secret cause of grief or seriousness), may be suspected of pride, hypocrisy, or formality."

Lavater.

METAPHYSICIANS.

"Metaphysicians have been learning their lesson for the last four thousand years; and it is now high time that they should begin to teach us something. Can any of the tribe inform us why all the operations of the mind are carried on with undiminished strength and activity in dreams, except the judgment, which alone is suspended and dormant?" *C. C. Colton.*

MINISTERS OF THE GOSPEL.

"It would be well, if some who have taken upon themselves the ministry of the Gospel, that they would first preach to themselves, then afterwards to others."

Cardinal Pole.

MISERS.

"Let a man purchase a miser with

money, a haughty man with reverence, a fool with promises, and a wise man with truth." *Hindoo.*

Those who live to hoard money, and find a greater pleasure in guarding it than using it, must consider the soldiers who keep guard daily at the Bank of England as the happiest of mortals. *B—.*

MISERY.

"One of the greatest miseries in human life is to be perpetually employed upon other people's business; for to sleep and to eat at their hours, to drink the same quantity, to walk the same pace, and to love and hate as they do, is the vilest of slavery."

Seneca.

"When we suspect ourselves to be most miserable, then is the grace of God the most favourable." *Bernard.*

"The misery of life consists as much in anticipation as in actual suffering."

"A man is never less miserable, than when he appears to be deprived of every thing." *J. J. Rousseau.*

MISFORTUNE.

"If all men would bring their misfortunes together in one place, most would be glad to take his own home again, rather than take a proportion out of the common stock." *Solon.*

"Misfortune does not always come to injure." *Italian Prov.*

"As it is impossible to avoid misfortunes and crosses in this life, they are as natural as the wind and the rain; all that we can do, is by a prudent and dexterous management of contingences, to wind ourselves out of trouble as well as we can."

"Misfortunes are in morals, what bitters are in medicines." *French Prov.*

MONEY.

"Money does all things for reward: some are pious and honest as long as they thrive upon it, but if the devil himself gives better wages, they soon change their party." *Seneca.*

"To despise money on some occasions leads to the greatest gain." *Terence.*

"Money is like manure, of very little use except it be spread." *Lord Bacon.*

"If thou know how to use money, it will become an obliging servant to thee; if not, it will become thy master."

"If you make money your God, it will plague you like the devil." *Fielding.*

"If thou art a good man, thou wilt never put money in the scale against virtue." *Fuller's Max.*

"Many good qualities are not sufficient to balance a single want—the want of money." *Zimmerman.*

"Men love their money better than their friends, for they lament more the loss of those than the death of these." *Barrow.*

"Many there be that buy nothing with their money but sorrow and repentance."

"That kingdom is in a corrupt state, when what is intended to be given as the reward of courage and virtue, is to be purchased with money."

MORALITY.

"What can idle laws do without morals?" *Horace.*

"A sense of religion and morality are rarely found amongst those who are the followers of camps." *Lucan.*

"When you introduce a moral lesson, let it be brief." *Horace.*

"What is not just, do not; what is not truth, speak not: for it would be a hard case, and a great reflection on Providence, if men could not be happy without breaking their faith, or blemishing their honour." *M. Antoninus.*

"From of old until now, the pillars of the world rest principally upon the following eight virtues, viz., filial piety, brotherly kindness, fidelity, sincerity, justice, politeness, moderation, and a sense of shame." *Chinese Emperor Kang-he.*

"The moral sentiments of a great portion of mankind are corrupt; for upon coming into the world, we soon find that wisdom and virtue are by no means the sole objects of respect, nor vice and folly of contempt. We frequently see the respectful attentions of the world more strongly

directed towards the rich and the great, than towards the wise and the virtuous; and frequently the vices and follies of the powerful are much less discouraged and despised, than the poverty and weakness of the innocent." *Adam Smith.*

NATURAL RELIGION.

The truth and necessity of a divine revelation appear evident, notwithstanding the lofty pretensions of reason and nature, which have with very few exceptions misguided the great mass of the world, brought on an universal blindness, and finally fixed in gross error and idolatry; and how comes it there is so much reason as well as natural religion in every country where the Gospel is professed, and so little of either every where else: as for instance in China, Persia, and Hindostan? for this reason, those who pretend to follow in Christian countries the religion only of reason and nature, fill up their deficiencies from the lights and morality of the Gospel: and in reflecting upon the blind-

ness and ignorance of all the heathen world, the impotence of reason and nature stand confessed. *Idea from Miss Porter.*

NECESSARY.

"We ought to be thankful to nature, for having made those things which are necessary easy to be discovered; while other things that are difficult to be known, are not necessary." *Epicurus.*

"Risk what may be spared, not what is necessary." *Zimmerman.*

NECESSITY.

"Though fancy may be the patient's complaint, necessity is often the doctor's." *Zimmerman.*

"It is dangerous to oppose those whom necessity has driven to extremes."

NEGLIGENCE.

"Who from negligence, defers the restitution of things perpetually redemanded, has lies on his right and theft on his left." *Lavater.*

"He who is always to be waited for,

is indolent, neglectful, proud, or altogether." *Lavater.*

NEGOCIATING.

"In negociating use such persons as are fit for the matter, as bold men for expostulation, fair spoken men for persuasion, crafty men for enquiry and observation, and forward and absurd men for business that doth not well bear out itself. Also use such as have been lucky and prevailed before, for that breeds confidence." *Lord Bacon.*

"It is better to sound a person with whom one deals afar off, than to fall upon the point at first." *Lord Bacon.*

NEW AND OLD.

"Neither he who incessantly hunts after the new, nor he who fondly doats on the old, is just." *Lavater.*

NICE FEELINGS.

"Some persons are so delicate that they cannot bear so much as a scandalous report, which is the same thing as if a man was to quarrel for being jostled in a crowd, or splashed as he walks the streets." *Seneca.*

NIGHT AND DAY.

" Make the night night, and the day day, and you will live happily." *Spanish Prov.*

NOBILITY.

" If a man be endued with a generous mind, this is the best kind of nobility."

Plato.

" Both virtue and birth, unless sustained by riches, are held more cheap than the sea weed." *Horace.*

" True nobility doth not, according to vulgar opinion, consist in titles, lineages, extensive estates, or large revenues; but in virtue and noble deeds."

" It is of no consequence from what stock we are descended, so long as we have virtue, for that alone is the true nobility."

Turkish Spy.

" It is necessary for him that is of noble birth, to take heed of flatterers; for they will be ready daily to attend his person for profit or patronage."

" Nobility is a distinction quickly lost; for if riches forsake it, or virtue abandon it,

it falls into disrepute, and is as a thing that has never been."

"Money is oftentimes the only patent of nobility, beside lofty pretensions."

Zimmerman.

"Nobility should be elective, not hereditary." *Zimmerman.*

"Those great characters who have been ennobled by their valour, wisdom, or services they have rendered to their country, could they rise out of their graves, and know in many instances the persons who now wear their honours, they would disown them."

Montaigne.

A man who, by his ability, diligence, and integrity has overcome poverty and adversity, and laid the foundation of his own fortune, is a greater character than he who is merely born to property or nobility, though he may inherit it from a long train of ancestors: for in the first instance there must have been a man of ability and virtue, or his elevation would have transmitted to his posterity more of disgrace than of honour. *B*—.

Men in authority, like fools of old, would almost deify certain individuals or families; because one, out of a hundred of them, happens to be blest by nature with a little more ability than the others, or has had the penetration to avail himself of a chain of fortuitous circumstances. The system of ennobling families for ever, for any great service one man may have rendered to his king or his country, is giving too much: it is on the one hand, an insult and outrage to humanity to permit any one family to lord it over others to the latest posterity; as it would be equally unjust and inconsistent on the other, in case a man had done or committed any great crime, to render or consider his descendants infamous, degraded, and despised, so long as any of his posterity remain. *B—.*

NOBLE CAUSE.

"A noble cause doth ease much a grievous case." *Sir Philip Sidney.*

NOVELS.

"Novels do not force their fair readers

to sin, they only instruct them how to sin; the consequences of which are fully detailed, and not in a way calculated to seduce any but weak minds; few of their heroines are happily disposed of."

Zimmerman.

"Writers of novels and romances in general bring a double loss on their readers, they rob them both of their time and money; representing men, manners, and things, that never have been, nor are likely to be; either confounding or perverting history and truth, inflating the mind, or committing a rape upon the understanding." *Turkish Spy.*

OBEDIENCE.

"It is foolish to strive with what we cannot avoid; we are born subjects, and to obey God is perfect liberty: he that does this, shall be free, safe, and quiet; all his actions shall succeed to his wishes." *Seneca.*

"It is a certain and infallible observation, that the son who hath irreverently and disobediently dishonoured his father,

is in his old age plagued by his own posterity." *M. Aurelius.*

"Wicked men obey for fear, but the good for love." *Aristotle.*

"It is a prerogative which belongs to the servants of God, that those who pay him their obedience, he rewards with wisdom and understanding: it is the Gospel's work to bring man back to the principles of his first creation; that is, to be both good and wise." *Owen Felltham.*

OBLIGED.

"Be not too much obliged to any man; but least of all to great men."

OBSCENE.

"Obscene words must have a deaf ear."

"Obscene discourse comes with a peculiar ill grace from withered age; when men run after that sin in their words, which flieth from them in the deed."

Obscene discourse may be compared to a high-seasoned dish, which may please the palate; but as the constant partaking of the one destroys the health of the body,

so the general practice of the other pollutes and enervates the mind. *B*—.

ŒCONOMY.

"Œconomy is of itself a great revenue." *Cicero.*

"No alchemy equal to saving."

"He that spares when he is young, may spend when he is old."

OFFENCES.

"Offences ought to be pardoned, for few offend willingly, but as they are compelled by some affection." *Hegesippus.*

"Offenders fear the laws, but the innocent feareth fortune."

OFFICIOUS.

"Those that are officious to serve a man without hire, will generally cost him double as much as those with whom he agrees for wages."

OPINION.

"Opinion is more often the cause of discontent than nature." *Epicurus.*

"The value of most things turns chiefly upon the opinion we have of them."

"Opinions like showers, are generated in high places; but they invariably descend into low ones, and ultimately flow down to the people, as the rains into the sea."

"Why, in giving your estimate of a man, do you prize him wrapt up in his titles, his riches, or in his office? it is the price of the blade that you inquire into, and not of the scabbard: you would not paradventure give a farthing for him, if you saw him when stripped of his revenues, his titles, or of his station in life."

"Comply with the tyranny of opinion in opposition to the dictates of nature, and you fabricate a scourge for your own punishment." *Zimmerman.*

"A man may change his opinions, but not his principles."

"Ignorance, envy, and partiality, enter much into the opinions that the world forms of others." *Owen Felltham.*

"We should bring all opinions to reason

and sound judgment, there to receive their doom of admittance or rejection."

Owen Felltham.

OPPORTUNITY.

"Opportunity makes the thief."

Italian Prov.

"Most men have occasion to look back with regret on their lost opportunities."

Petron. Arbiter.

ORATOR.

"The ancient definition of an orator, was confined to a good man skilled in the art of speaking." *Latin Prov.*

"What the orators want in depth, they give you in length." *Montesquieu.*

"Every man should study conciseness in speaking; it is a sign of ignorance not to know that long speeches, though they may please the speaker, are the torture of the hearer." *Owen Felltham.*

PARENTS.

"Notwithstanding all parents make a parade of parental affection, it is a rare virtue; they do not love their children con-

sistently; they caress them, and they spoil them: what they most love in them, is the trophies of their own vanity, the agency of their wills, the instruments of their power, and the plaything of their leisure hours: they propose their submission and obedience often in preference to their welfare; and if there are so many examples of filial ingratitude in children, it is often brought about by ignorant and despotic kindness in parents." *Volney.*

"Parents often mistake their own mercenary and ambitious feelings for their children's good. They long for the pretty toy of a title, or a fine estate; and they will have it, even if they break the heart of their child, who is to be exchanged for it." *Fuller.*

PASSIONS.

"The worst of slaves are those that are constantly serving their passions."

Diogenes.

"'T is nothing to be merciful in another man's cause; he is the great man that

masters his passion, where he is strong himself, and pardons when he might destroy." *Seneca.*

" The impressions of sensation, and the puppet motions of passions, are privileges of no great value, because they do as it were dance men upon wires." *M. Antoninus.*

" He is a man who is not subdued by his senses." *Hindoo.*

" He who bears no depraved passion, but suffers all things patiently, and gives equal protection to all, that man surely rises to heaven." *Hindoo.*

" Govern your passions, or otherwise they will govern you." *Horace.*

" When mortals have gained a complete victory over all their passions, they are then favoured by the great divinity; and being disengaged from matter, rise to the contemplation of celestial things, and commence an intercourse with the pure spirits: it is however but a small number of the most purified sages who have risen to this privilege." *Zoroaster.*

"Don't suffer a sudden impression to overbear your judgment; let those that want your assistance have it; yet upon the score of tenderness and humanity, don't suffer your compassion to run away with your judgment."

"He whom passion rules, is bent to meet his death." *Sir Philip Sidney.*

"When we have dined, we order the covers to be removed; and we should treat the objects of the most ardent and passionate desires as if they were the objects of no other passions than the gratification of the bodily or sensual appetites." *Ad. Smith.*

"The story of the Grecian Narcissus, who perished by the foolish love of himself, is descriptive of the way in which the gods sometimes punish us; they only give us over to our own passions, and we immediately commence to work out our own unhappiness." *C. Ramsay.*

"The passions are the winds which urge our vessel forward, and reason is the pilot which steers it; the vessel cannot

advance without the winds, and were it not for the pilot it would be lost." *French Prov.*

The principles or seeds of every passion are contained in a perfect body and sound constitution; and it is the business of life to command, regulate, and have the mastery over those that would predominate.

B—.

PAST AND PRESENT.

"It is necessary to look forward as well as backward, as some think it always necessary to regulate their conduct by things that have been done of old times; but that past which is so presumptuously brought forward as a precedent for the present, was itself founded on an alteration of some past that went before it."

Madam de Staël.

PATIENCE.

"By their patience and perseverance, God's children are truly known from hypocrites and dissemblers." *St. Augustine.*

"Patience is bitter, but its fruit is sweet." *J. J. Rousseau.*

"Let us not despair; but purifying our minds and actions, let us wait patiently, and lie entrenched within ourselves, until heaven shall voluntarily open its gates, and coming forth in love invite and lead us in."

Turkish Spy.

PATIENTS AND DOCTORS.

"The purse of the patient frequently protracts his cure." *Zimmerman.*

"The patient can oftener do without the doctor, than the doctor without the patient."

Zimmerman.

PEOPLE.

"The people are to be taken by the ears, as a pot is by the handles." *French Prov.*

PHILOSOPHY.

"Philosophy is a modest profession, it is all reality and plain dealing; I hate solemnity and pretence, with nothing but pride at the bottom." *Pliny.*

"Socrates particularly returned thanks to God that he was born a Grecian, and not a Barbarian; that he had been instructed in his youth, and became a philoso-

pher; esteeming the gifts of fortune but of minor consideration."

"St. Jerome saith that Aristotle was the prince of philosophers, an absolute prodigy, and great miracle in nature; into whom seemeth to have been infused whatsoever mankind is capable of."

"Philosophy, which promises to render us happy, deceives us." *French Prov.*

"The ancient philosophers knew the imperfections of men, but could never attain to know the cause of them."

Philosophy is physic to the mind, as medicine is a sanative to the body. *B—.*

"Philosophy can hold an easy triumph over the misfortunes which are past and to come; but those which are present triumph over her. By philosophy we are taught to dismiss our regrets for the past, and our apprehensions of future evils; but the immediate sense of suffering she cannot teach us to subdue." *Rochefoucault.*

"Philosophy is a bully that talks very loud when the danger is at a distance, but

the moment she is hard pressed by the enemy, she is not to be found at her post; but leaves the brunt of the battle to be borne by her humbler but steadier comrade religion; whom, on most other occasions, she affects to despise."

C. C. Colton.

A true philosopher is also a good man; and may be compared to a fire, converting and transforming every thing which comes in contact with it into its own nature, diffusing both light and heat to all around.

B—.

"When philosophy has gone as far as she is able, she arrives at Almightiness, and in that labyrinth is lost; where not knowing the way, she goes on by guess, and cannot tell whether she is right or wrong; and like a petty river, is swallowed up in the boundless ocean of Omnipotency."

Owen Felltham.

PHYSICIANS.

"We should be very sparing in taking of medicine, and not apply to the doctor

but in difficult cases, as it is dangerous to leave nature and fly to art."

"Physicians rarely take medicines."

Italian.

"The rich patient cures the poor physician much more often than the poor physician the rich patient; and it is rather paradoxical that the rapid recovery of the one, usually depends upon the procrastinated disorder of the other."

"God cures, and the doctor takes the fee."

"The best physicians are Dr. Diet, Dr. Quiet, and Dr. Merryman."

PLANTING.

"He that plants trees, loves others besides himself."

PLEASURE.

"Enjoy your present pleasures so as not to injure those that are to follow." *Seneca.*

"A man, by the attachment of his organs to sensual pleasure, incurs certain guilt; but having wholly subdued them, he thence attains heavenly bliss." *Hindoo.*

"It seems as if it were essential to the nature of all pleasures in this life, to be short-lived." *Persian Letters.*

"It was not unaptly said of one that never was to be found at home, yet was constantly seen in all places of public resort, amusement, and fashion:—he is nowhere that is every where."

"Pleasures and enjoyments should be forbidden to those who do not know how to use them with discretion, just as nurses cry pah! to an infant with a sharp knife in its hand; but they will never say so to a man." *J. Seldon.*

"There is not a little generalship required in the managing and marshalling our pleasures, so that each shall not mutually encroach to the destruction of all: for pleasures are very voracious, too apt to worry one another; and each, like Aaron's serpent, is prone to swallow up the rest. Thus drinking will soon destroy the power, gaming the means, and sensuality the taste for other pleasures less seductive, but far

more salubrious and permanent, as they are pure." *C. C. Colton.*

"Put only this restriction on your pleasures—be cautious that they hurt no creature that has life." *Zimmerman.*

"Pleasures waste the spirits more than pains; therefore the latter can be endured longer, and in greater degree than the former." *Zimmerman.*

"Venture not to the utmost bounds of even lawful pleasure; the limits of good and evil join." *Fuller.*

"It is a wrong way to proportion other people's pleasures to our own; it is like a child using a little bird that he has caught: 'O poor bird, you shall sleep with me,' and so lays it in his bosom, and stifles it with his hot breath; when if the bird had been in the cold air, it would have lived."

J. Seldon.

"He who can at all times sacrifice pleasure to duty approaches sublimity." *Lavater.*

POLITE ASSEMBLIES.

"Polite assemblies are all of them mas-

querades; the masque is not worn on the visage, 't is on the heart." *Zimmerman.*

POLITICAL.

" That state is best ordered, where the wicked have no command and the good have." *Pittachus.*

" Strength wanting judgment and policy to rule, overturneth itself." *Horace.*

" In a troubled state, we must do as in foul weather upon a river, not think to cut directly through, for the boat may be filled with water; but rise and fall as the waves do, and give way as much as we conveniently can." *J. Seldon.*

" The different periods of the political life in almost all states, commence and end in this fatal circle, viz., valour, conquest, luxury, anarchy." *C. Ramsay.*

" In a free country there is much clamour with little suffering; in a despotic state, there is little complaint, but much suffering." *Carnot. Fr.*

" Of the two evils, a licentious press is better than an enslaved one; because in

the former case both sides may be heard, in the latter never: it first takes away the true light, and then sets up a false one; and there is no means left of exposing the vices, frauds and oppression, of bad men, who happen to get into power and authority."

"In all governments the great lords should be advocates for the freedom of all classes in the state; for if they would be respected and free themselves, they must be contented that the people are free also: for if liberty is not equally divided, it will (as by the experience of all ages) be in time completely lost; and under a despotic government, even those great lords will frequently in their turns be treated with neglect, contempt, or banishment undeservedly. But it is a truth, that seldom comes with conviction to them, until it is too late."

Politics may in some cases be compared to a cameleon; being represented differently by different persons; depending upon the

point of view or medium through which the object is seen. *B—.*

As it is in the nature of all governments that abuses will creep in, and become established, during a long succession of ages; of course there ought to be periods of time for them to be renovated, corrected, or new modelled; the neglect of which, and a too obstinate adherence to old forms unsuitable to the times, and to corrupt customs, have been the forerunner and cause of most revolutions. *B—.*

POLITICAL CRIMES.

"One man meets an infamous punishment for that crime which confers a diadem upon another." *Juvenal.*

POOR.

"That man is not poor, who has the use of things necessary." *Horace.*

"Nature having created thee, and made thee come into the world naked, remember to bear poverty with patience." *Cato.*

"A poor man's debt makes a great noise."

"The poor man's budget is full of schemes." *Spanish Prov.*

"Fill the hungry poor with good things and thou shall never want bread." *Fuller.*

"It is better for thee to keep the poor from starving, than to feast with knaves. Forty shillings amongst the indigent, will do more good than double that sum spent in treating the rich." *Fuller.*

"He who is ashamed of the poor in the presence of the rich, and of the unknown in the presence of the celebrated, may become a base enemy, but never a fast friend." *Lavater.*

"He who has not bread to spare should not keep a dog." *Spanish Prov.*

There seems to be no real fault in poverty, but the fault is in the minds of those who think there is: and the poor man hath generally two blessings of the greatest value; in being more free from diseases of the body, and disquietudes of the mind than the rich. *B—.*

It is an old adage, "that poverty is no

crime," and so far as regards the subject itself, the observation is correct; but the world does not countenance it, as it is generally in some way allied to crime, and if not constituting the major offence of commission, yet it often participates in the minor offence of omission; arising in numerous instances from a neglect of exertion, or a want of economy and good management in our affairs. *B—.*

POOR GENTLEMAN.

"The first thing a poor gentleman calls for in the morning, is a needle and thread."

Scotch Prov.

POPULAR OPINIONS.

"Vox populi vox Dei," can only be applied to those countries where the people are generally well educated and enlightened, as regards government, laws, and religion; but in others, where education is suppressed, (except among the higher ranks), and ignorance and superstition abound, popular opinion is the greatest lie in the world. *B—.*

PORTRAITS.

" Portraits are often of more value than those they represent."

POTENTATES OF EUROPE.

" There is one passage in the Scriptures to which all the Potentates of Europe seem to have given their unanimous assent and approbation, and to have studied so thoroughly as to have it quite at their fingers' ends.—' There went out a decree in the days of Claudius Cæsar, that all the world should be taxed.' " *C. C. Colton.*

POWER.

" Power shews the man." *Pittachus.*

" Let him that would be at quiet, take heed not to provoke men in power."

Seneca.

" That power which was acquired by guilt, has seldom been directed to any good end or useful purpose." *Tacitus.*

" The power is hateful, and the life is miserable, of those who wish to be feared rather than loved." *Corn. Nepos.*

" Power and authority ought to be given

to those who care the least for it: and kept from who press fastest towards it."

Alex. Severus.

PRAISE.

"Think not those faithful who praise all thy words and actions, but those who kindly reprove thy faults." *Socrates.*

"It is a great happiness to be praised by them that are most praiseworthy."

Sir Philip Sidney.

"They are the most frivolous and superficial of mankind, who can be much delighted with that praise which they themselves know to be altogether unmerited."

Ad. Smith.

"Praise has different effects, according to the mind it meets with: it makes a wise man modest, but a fool more arrogant, turning his weak brain giddy." *Owen Felltham.*

PRAYER, ACCORDING TO THE HINDOOS.

"Thou, O God, who possessest all the treasures of knowledge, remove each foul taint from our souls; we continually approach thee with the highest praise, and the most fervid adoration."

PRAYER AND PRAISE, ACCORDING TO THE MAHOMETANS.

" Praise be unto God, the Lord of all creatures, the most merciful, the King of the day of judgment; Thee do we worship, and of Thee do we beg assistance; direct us in the right way, in the way of those to whom Thou hast been gracious, not of those against whom Thou art incensed, nor of those who go astray. O Lord, forgive us our sins, and expiate our evil deeds from us, and make us to die with the righteous. O Lord, give us also the reward which thou hast promised by thy apostles, and cover us not with shame in the day of resurrection, for thou art not contrary to thy promise." *Al Koran.*

" Beg assistance with patience and prayer, for God is with the patient."

Al Koran.

" Prayer carries us half way to God, fasting brings us to the door of his palace, and almsgiving procures us admission."

Al Koran.

PRAYERS TO SAINTS.

" When it pleases not God, the saint can do little." *Spanish Prov.*

PRAYER.

" Pray to God at the beginning of thy works, that thou mayest bring them to a good conclusion." *Xenophon.*

" Our prayers should be for blessings in general, for God knows best what is good for us." *Socrates.*

" Prayer is the chief thing that man may present unto God." *Hermes.*

" The first petition that we are to make to Almighty God is for a good conscience, the next for health of mind, and then of body." *Seneca.*

" Prayer is a virtue that prevaileth against all temptations." *Bernard.*

" Prayer is the wing wherewith the soul flies to heaven, and meditation the eye wherewith we see God." *Ambrose.*

" We cannot expect our prayers to be heard and answered by God, unless we first renounce and conquer our wills."

"Prayer must be freely given and never sold."

"Prayer and repentance bring peace to an unquiet conscience."

"Prayer should be the key of the day, and the lock of the night."

PREACHERS.

"Woe to the preachers who listen not to themselves."

PREDESTINATION.

(Not originally a Christian doctrine).

"The Gymnosophists, an ancient sect of philosophers, were strong predestinarians, and propagated their dangerous doctrines (above 500 years before Christ) concerning the two principles which make men virtuous without merit, and vicious without fault, by the force of an invincible fate."

PREJUDICE.

"Never suffer the prejudice of the eye to determine the heart." *Zimmerman.*

"Many old monuments show the perse-

verance and prejudice of the ancients more than their wisdom or refined taste."

Zimmerman.

"Every period of life has its peculiar prejudices: whoever saw old age, that did not applaud the past, and condemn the present times?" *Montaigne.*

All mankind, more or less, labour under error and prejudice; as our conclusions are drawn according to our education, our religious instruction, our associates, or the manners and customs of our country, or of the times in which we live. *B—.*

PRESUMPTION.

"It is a great presumption to look for reverence of our elders, or to enjoin our betters, silence."

"He that prys into the clouds may be struck with a thunderbolt."

However men may be vain, presumptuous, or dogmatical, from being gifted by nature with superior abilities, and having added thereto the advantages of education, by which they may shine beyond others in

oratory, literature, or the arts and sciences; yet let them all remember they are liable to error, and that there is no complete perfection in the human understanding.

B—.

PRETENSION.

"Where there is much pretension, much has been borrowed; nature never pretends."

Lavater.

PRIDE.

"He that is ashamed to be seen in a mean condition, would be proud in a splendid one." *Seneca.*

"Place me among princes or among beggars, the one shall not make me proud, nor the other ashamed." *Seneca.*

"Let me never be the dupe of exalted pride, or vain-glorious ostentation."

Marc Antoninus.

"Spare the lowly and subdue the proud."

Virgil.

"It is natural to proud men, to delight themselves in, and to set their whole minds upon, vain desires."

" Pride perceiving humility honourable, often borrows her cloak."

" Pride is as loud a beggar as want, and a great deal more saucy."

" When a proud man forbids you his presence, he awkwardly confers a favour upon you." *Zimmerman.*

" Labour not to inform a proud man; 't will but make him thy enemy." *Fuller.*

" Fear pride and vanity, even in thy best and most virtuous actions."

" Pride either finds a desert, or makes one; submission cannot tame its ferocity, nor satiety fill its voracity; and it requires very costly food—its keeper's happiness."

C. C. Colton.

" The proud man is commonly too well contented with himself, to think that he requires any amendment; the man that feels himself all perfect, naturally despises all further improvement; his self-sufficiency and absurd conceit of his own superiority, commonly attend him from his youth to his advanced age; and he dies as Hamlet

says, "with all his sins upon his head, unanointed, unannulled." *A. Smith.*

"Proud men must of necessity meet with punishment: it is an unfortunate vice, as it brings on neglect; and the disdain with which they treat others, is justly retorted upon themselves."

"Have you ever seen a man of a proud mind that could love?—where pride begins love ceases." *Lavater.*

"Pride is justly punished, in giving a grand entertainment for one day, by being half starved all the rest of the year."

A proud man in an inferior station of life, is more difficult of access than a vain man, though in an exalted one. *B—.*

Proud men and those of great pretensions, and who assume much consequence, may be compared to itinerant strolling players; they show most outside; but when you enter within or have a closer acquaintance with them, you are generally disappointed, and find but little to admire or esteem. *B—.*

Really great characters are seldom tinctured with pride, a vice more frequently discovered in upstarts, whose wealth is of more recent accumulation, or men of mean abilities and unfounded pretensions; for the lark, that soars majestically in the heavens with melody, yet nestles with humility on the ground. *B—.*

"Few thanks are due to them, who maintain more by their pride than their charity."

The best antidote to pride and haughtiness, is neglect and contempt. *B—.*

"One thing pride has, which no other vice that I know of has; it is an enemy to itself, and a proud man cannot endure to see pride in another." *Owen Felltham.*

"The proud man is an object of contempt: it is no wonder to find man against him, when we find upon record that God doth resist him; let no man therefore think to get to heaven by that with which even the angels there could not be permitted to stay." *Owen Felltham.*

PRIDE, ENVY, AND HATE.

" If you want enemies, excel others; you want friends, let others excel y There is a diabolical trio existing in t natural man, implacable, inextinguishab co-operative, and consentaneous — pri envy, and hate: pride, that makes us fan we deserve all the goods that others posse envy, that some should be admired wh we are overlooked; and hate, because that is bestowed on others, diminishes t sum that we think due to ourselves."

C. C. Colt

PRIDE OF FAMILY.

" Family pride entertains many unsoci opinions." *Zimmerma*

" Pride in boasting of family antiquit makes duration stand for merit."

Zimmerma

If there be any excuse for pride, it ma be allowed to them who have honourabl raised themselves by their own merit, by extraordinary exertions, either of bod or mind; but if it arise solely from ancestr

or bequeathed property, it ought especially to be discouraged and despised: for the having had great and noble ancestors, ought to make the general run of mankind humble, in considering and reflecting, how much their particular branch of the human race has degenerated, and that what they possess is only by proxy. *B—.*

There is nothing more mortifying to what is called the pride of birth, than the consideration, that the greater number of men of ability in law, science, and literature, have been born of poor and honest parents. *B—.*

PRIESTS.

"There are probably more priests found disputing on the road to heaven, than ever enter its portal." *Zimmerman.*

"They shall have no more of our prayers than we have of their pies, quoth the vicar of Layton."

"What Christ takes not, the exchequer carries away." *Spanish Prov.*

Priests and statesmen have not hitherto

been found always to be depended upon; for, too often, the one have polluted the streams of divine knowledge, and the other, that of justice and good government. *B*—.

PROBITY.

"The mark of a man of probity is in his keeping reason at the head of practice; in being easy in his condition; to live in a crowd of objects, without suffering either in his sense, his virtue, or his quiet; to have a good understanding at home, and to be governed by that divine principle that is within him; to be all truth in his words; and justice in his actions."

M. Antoninus.

PROCRASTINATION.

"In confidence of the morrow we put off to the future, and lose enjoying the present; so man's life wastes with delay; and hence it is, that some men die in the pursuit of business and superfluous riches. Let us, therefore, so live, that we may not repent of the time past, and so enjoy the

present as if the morrow nothing concerned us." *Epicurus.*

"The greatest loss of time is delay and expectation; and in depending on the future we let go the present, which we have in our power. We should do by time as we do by a torrent, make use of it while we have it, for it will not last always." *Seneca.*

PRODIGALITY.

"If any man by prodigality squanders his own money, he cannot be entrusted with the money of the state." *Solon.*

PROFANE.

"Beware of the profane and scorner: he who neglects God will make no scruple of betraying man: if he sits loose to heaven, he will never hold firm to earth." *Owen Felltham.*

PROMISES.

"Great promises are not usually followed up by corresponding actions." *Chinese Prov.*

"There is a similarity between a dog that barketh much, and a man that maketh

great promises; the one bites but little, and the other's performance is generally small."

"Take heed, girl, of the promise of a man, for it will run like a crab."

Spanish Prov.

PROPER PRIDE.

"Many people talk of a proper pride, in which they totally exclude humility, and include all the resentments condemned by the New Testament. There is no such thing as proper pride. A judicious and reasonable estimation of one's own character has nothing to do with it." *Fuller.*

PROPERTY.

"He who parts with his property before his death, prepares himself for much suffering." *French Prov.*

PROSPERITY.

"Prosperity, like a fair gale upon a strong current, carries a man in a trice out of the very sight of peace and quiet; and if it is not tempered and regulated, instead of proving a comfort to us, it proves an oppression." *Seneca.*

"One may support any thing better than too much ease and prosperity."

Italian Prov.

PROSPERITY AND ADVERSITY.

"The mind that is much elevated and insolent with prosperity, and cast down with adversity, is generally abject and base." *Epicurus.*

"Whilst you are prosperous you can number many friends; but when the storm comes you are left alone." *Ovid.*

"The man who is most fond to revel in prosperity, will most acutely feel the shock of adversity." *Horace.*

"Such friends as in time of prosperity make a bustle through desire of gain, are every where to be found: their sincerity must be tried by the touchstone of adversity." *Hindoo.*

"Some men are happier in adversity, than others are in prosperity." *Tacitus.*

"A fawning friend in prosperity will prove a bitter foe in adversity."

"Adversity makes men; and prosperi makes monsters." *French Pro*

"The virtue of prosperity is tempe ance; the virtue of adversity is fortitude which in mortals is the more heroic virtue." *Lord Baco*

"Prosperity doth best unfold and di cover vice, but adversity doth best discove virtue." *Lord Baco*

"Prosperity is the blessing of the O Testament, and adversity is the blessing the New; which carrieth the greater bene diction and a clearer revelation of God favour." *Lord Baco*

PROVIDENCE.

"It is remarkable, that Providence ha given us all things for our advantage nea at hand; but iron, gold, and silver, bein both the instruments of blood and slaugh ter, and the price of it, nature has hidde in the bowels of the earth." *Seneca*

"Should you be displeased with th government of the world, recollect tha either Providence or chance sits at th

helm: if the first, the administration cannot be questioned; if the latter, there is no mending of it." *M. Antoninus.*

"Diseases, loss of limbs or estates, as well as other calamities, appear often to be sent by Providence as correctives, and if their is somewhat of purpose and design in them, let us comply with our doom, as we do with the prescriptions of a celebrated physician; these doses are often unpalatable and rugged; but the desire of health makes them readily go down." *M. Antoninus.*

"Providence does not grant faculties and powers at random, but every thing is made for some use; the sun, high as it is, has its business assigned; and for a man to suppose he is made for his own gratification and pleasures, common sense will not bear an assertion so scandalous and presumptuous." *M. Antoninus.*

"Providence shines clearly through the administration of the world: even chance itself is not without steadiness and nature

at the bottom; being only an effect of tha chain of causes which are under a provi dential regulation; indeed, all things flow from this fountain." *M. Antoninus.*

The Almighty in his providence rarely worketh miracles in a straight forward and direct way, but generally bringeth about his purposes by secret and second causes; thereby, both blinding the eyes and confounding the purposes of those who are mighty on the earth; the unjust, the crafty, the self-sufficient, and presumptuous; who, whilst considering themselves secure, are unable to foresee their own downfal. *B—.*

PRUDENCE.

"Happy are they who can learn prudence from the misfortunes of others."

Latin Prov.

"Let your words be few and your companions select; thus you will escape remorse and repentance, and avoid sorrow and shame." *Chinese Prov.*

PUNISHMENT.

"The seeds of our own punishment are sown at the same time we commit sin."

Hesiod.

PURSUITS.

"Characters of contrary pursuits stagnate for want of a theme for conversation."

Zimmerman.

QUARRELSOME.

"Be deaf to the quarrelsome, blind to the scornful, and dumb to those who are mischievously inclined. Urbanity or wisdom only demand attention." *Zimmerman.*

"Keep aloof from quarrels; be neither a witness nor a party."

QUESTIONS.

"To a man full of questions make no answer at all." *Plato.*

"He that makes a question where there is no doubt, must take an answer where there is no reason."

"Judge of a man by his questions rather than by his answers." *French Prov.*

RATIONAL NATURE.

"A rational nature admits of nothing but what is serviceable to the rest of mankind." *M. Antoninus.*

REASON.

"He is next to the gods whom reason, and not passion, impels." *Claudian.*

"Neither great poverty, nor great riches, will hear reason." *Fielding.*

"If you will not hear reason, she will surely rap your knuckles."

"Superstition renders a man a fool, and scepticism is enough to make him mad. To believe all things is above reason, to give credit to nothing is below it. Is it not best to keep the middle path, and direct our faith in some measure by that reason which God hath given us?" *Turkish Spy.*

"He who will not reason, is a bigot; he who cannot, is a fool; and he who dares not, is a slave." *Lord Byron.*

"To convince men by right reason is better than to subject them by force."

Our so much boasted reason is very im-

perfect, and not to be depended on; inasmuch as it is affected and biassed by the strength or weakness of our senses or passions. *B—.*

REFINEMENT.

"He who too much refines his delicacy will always endanger his quiet."

Miss Porter.

REFORM.

"A true reformation must begin at the upper end." *Fielding.*

"He that reforms himself, has done more to reform the public than a crowd of noisy, impotent patriots." *Lavater.*

RELATIONS.

"Curse on accounts with relations!"

Spanish Prov.

"It is better to support poor relations in the profession to which they were bred, than to take them out of it."

However painful it may be to keep those at a distance, although they even be our relations, to whom in consequence of their low circumstances we are induced to con-

tribute pecuniary aid, or to perform other acts of kindness, yet experience proves that in most cases it is necessary for our own peace and comfort; for if you readily do one kind act, you are generally importuned to do others, however inconvenient, whilst in cases of refusal all former obligations are forgotten; and should you continue in close intimacy, you are liable at times to be insulted by rudeness, when you expected to be rewarded with gratitude. *B—.*

RELIGION.

"False doctrine is the leprosy of the mind."

"If you live near to great persons who have no sense of religion, the less you take notice of them the better."

"Modes of religion and construction of language, we suck in with our milk."

"No matter what religion a knave or a fool is of." *Fielding.*

"No rogue like the godly rogue."

"Religious contention is the devil's harvest." *French Prov.*

"All nature had originally the same fundamental principles; and the duties of religion, morality, and good policy, flow from the same source, and are but consequences of the love of order, which is the eternal and universal law of all intelligences." *C. Ramsay.*

"The principles of the Christian religion are beautiful, its consequences natural, and its origin ancient; that it enlightens the mind, comforts the heart, and establishes the welfare of society." *C. Ramsay.*

"We ought not to despise other religions, though they may be Mahometans, or even idolaters; for with all their errors, they may have a law engraven upon their hearts, which, if they observe, they may be in the number of the blessed." *Turkish Spy.*

"No man should think highly of himself on account of his religion or piety; for all the difference between the virtuous and vicious is this, that the one commits fewer sins or crimes than the other."

Turkish Spy.

"Unto every people hath a director been appointed by God." *Al Koran.*

"Religious unity ought not to be required at the expense of violating humanity."

"In opposition to the Deists, the principal doctrines of revealed religion concerning the states of innocence, corruption, and renovation, are clearly shewn to be as ancient as the world; that they were the foundation of Noah's religion; that they were transmitted to his children; and that the Pagans disfigured, degraded, and obscured them by their absurd fictions."

C. Ramsay.

"Whether any form of religion now existing in the world be possessed wholly of truth, and in a pure state, without any mixture of error, may be a doubt: the true representation, and correct principles of religion, are probably distributed and divided among the various opinions, professions, and religious communities of the earth: we ought therefore to be charitable

in judging of such ideas on this subject as differ from our own; taking as a rule, that whatever is pious towards God, and rational towards man, may be adopted, without concerning ourselves about the follies and vices to which the human character in all professions are liable; for God only knows how to separate truth from falsehood."

Every man should endeavour to acquire a just, true, and rational idea of religion: false ideas on this subject have led some, otherwise well-meaning men, into erroneous belief, and even the commission of many crimes. *B*—.

The bigots and dogmatists of most religious creeds quote a list of what they call essential points of belief, to ensure eternal salvation; and upon a review of them, they are numerous, and sometimes contradictory. The essential points necessary to be believed probably lie within a small compass, while the practical virtues and duties of life are by God appointed as the accompanying essentials to eternal

felicity; and it is a doubt if those points in Scripture, which appear above our comprehension, or are ambiguous or of a dubious meaning, are at all essentials, though they cause so much sectarian controversy. *B*—.

If you desire to obtain clear water from a fountain, seek it near the source; so also in matters of faith and religion, go to the fountain-head; for men have polluted the streams of Divine knowledge with their own opinions, inventions, and practices.

B—.

Bigots who are violent, positive, and intolerant in their religious tenets, ought to feel very much humbled when they reflect, that they would have been equally so for any other religion, had it been the religion of their parents, or of the country in which they had been born or educated.

B—.

All religions contain precepts of utility to society; and if these be zealously observed, so much the better: what can give

a more animating stimulus to zeal than a multiplicity of religions or sects? A new sect in a state, frequently corrects the lukewarmness, errors, and abuses of the old; they are as so many rivals, whose reprehension falls with unsparing severity on each other's failings, supineness, neglect, hypocrisy, superstition, or other defects. The love of power and riches insinuates itself into almost every religion which happens to be established in any state: many of the abuses of the Church of Rome have been corrected by the Protestant Reformation; and in our own Established Church, both ministers and people have been roused to a more religious zeal, by the partial dissemination of the principles professed by Dissenters and Methodists: does not then the toleration of all religions of a moral tendency (become laudable and) confer credit on the government and legislature of every country in which it exists? *B*—.

The Holy Scriptures, and the principles they inculcate, are to the moral, what the

sun is to the natural world, diffusing both light and heat: the one producing on the earth flowers for pleasure, and fruits for sustenance; the other by its influence bringing forth the moral beauties of love, gentleness, and forbearance; and the fruits of benevolence, truth, and all other good works. *B—.*

RELIGIOUS TOLERATION.

"The Mahometans are not so intolerant as many imagine, as it is an opinion with them, that let a man be a Christian, a Jew, or even a Pagan, if he lives up to the best light he has received he shall be saved."

Turkish Spy.

"An absolute freedom in religious discussions has never yet existed in any age or country. It is one of the dreams of the new philosophy. The superstition of the Lacedemonians strictly prohibited all inquiry on the subject of religion, but was of little advantage to morality. The Spartan ladies celebrated their nightly orgies; and the warriors, who every evening

during their expeditions sung hymns in concert, to the honour of the gods, were ready, without remorse, to join in the cryptia, or massacre of their slaves. The religion of Athens was interwoven with its constitution, and the lives of Æschylus, Anaxagoras, Diagoras, Protagoras, Prodicus, Socrates, and Alcibiades, demonstrated that neither genius, learning, courage, nor the softer virtues, uncombined with the superstition of the age, could screen their possessors from the persecution of an implacable priesthood: and toleration was refused to the citizens of Rome.—Those mighty masters of the world wished that a boundary should be drawn round the energies of mind. 'Hitherto shalt thou come and no farther.' Time, who successively consigns to oblivion the ever-changing governments and religions of men, now sits over the ruins of these proud and boasted republics. Time, the eldest of the gods of Greece and Rome, has seen Olympus despoiled of its deities, and their

temples crumbled into dust. But amid these mighty revolutions, religion has survived the wreck. Man never ceasing to look for happiness to the heavens, has raised other structures under symbols of the Cross and the Crescent." *C. C. Colton.*

Religious toleration should be allowed, and free discussion permitted amongst all nations, provided it take place with tenderness and delicacy; not to admit of any gross or offensive expression, and neither to outrage the laws and religion, nor yet the feelings and conscientious belief of others. *B—.*

REPENTANCE.

"We are all more or less sinners; and he that has best purged his conscience, was brought by errors to repentance."

Seneca.

"True repentance is to cease from sin."

St. Ambrose.

"He who refuses forgiveness to the sincere repentant, is a being neither born of earth nor heaven."

REPETITION.

"To repeat one thing often, being needless, is a sign of a slender capacity."

REPROOF.

"Endure reproof when thou dost amiss; it is a benefit which princes are deprived of." *Fuller.*

RESENTMENT.

"We should not show our resentment for small offences, but pass them over; as there is nothing more despicable than that froward and captious humour, which takes fire upon every slight occasion of quarrel." *Adam Smith.*

"Resentment seems to have been given us by nature for defence, and for defence only: it is the safe-guard of justice, and the security of innocence." *Adam Smith.*

RESIGNATION.

"If it is the will of heaven to afflict us, we should be ready to yield up all, to part with all, and to suffer all; knowing that nothing comes to pass but what God appoints." *Seneca.*

REWARD AND PUNISHMENT.

" For who will embrace even virtue self, if you take away its reward?" *Juven*

" Many are worthy of chastisement, a whomsoever God shall render despicab there shall be none to honour; for G doeth that which he pleaseth." *Al Kor*

" Every soul is given in pledge for tl which he shall have wrought." *Al Kor*

RICHES.

" Satiety comes of riches, and contun ciousness of satiety." *Sol*

" If a rich man is proud of his weal he should not be praised until it is knov how he employs it." *Socrat*

" A great estate is a great disadvanta to those who do not know how to use for nothing is more common than to s wealthy persons live scandalously and n serably; riches does them no service order to virtue and happiness; therefo 't is precept and principle, not an esta that makes a man good for something."

M. Antonin

"A great fortune is a great slavery."
Seneca.

"Riches for the most part are hurtful to them that possess them." *Plutarch.*

"However rich or elevated, a nameless something is always wanting to our imperfect fortune." *Horace.*

"That 's true plenty, not to have, but not to want riches." *Chrysostom.*

"Riches do not exhilarate us so much with their possession as they torment us with their loss." *Gregory.*

"Men leave their riches either to their kindred or their friends, and moderate portions prosper best in both." *Lord Bacon.*

"A great estate left to an heir, is as a lure to all the birds of prey round about to seize on him, particularly if he is young and inexperienced." *Lord Bacon.*

"Seek not proud riches, but such as thou mayest get justly, use soberly, distribute cheerfully, and leave contentedly."
Lord Bacon.

"The ways to enrich are many; and

most of them foul. Parsimony is one the best, but yet it is not innocent; fo withholdeth men from works of liberal and charity; the improvement and culti tion of the ground is one of the most nocent and natural ways of obtaini riches, for it is our great mother's blessi the earth." *Lord Bac*

"A fortune gained hastily maketh enterpriser; fortune is to be honou and respected were it only for her t daughters, confidence and reputation: hath been observed, that those who ascri openly too much to their own wisdom a policy, end unfortunate." *Lord Bac*

"Great abundance of riches cannot any man be both gathered and kept wit out sin." *Erasm*

"Riches are a blessing only to t godly, and those who know how to make rational and good use of them; to othe they generally prove a curse."

Burton Anat. M

"The rich proud are cool with the

equals, abject to their superiors, and intolerant to their inferiors." *Zimmerman.*

" An ass covered with gold is more respected than a horse with a pack-saddle." *Spanish Prov.*

" A man that hoards riches and enjoys them not, is like an ass that carries gold and eats thistles." *Spanish Prov.*

" A rich man's foolish sayings pass for wise ones." *Spanish Prov.*

" He has riches enough who needs neither borrow nor flatter."

" The more riches a fool hath, the verrier fool he is."

" It is a great folly in old men that are rich to be still anxious to increase their wealth; when they have already more to defray the expenses of their journey than they have distance to go."

" He who acquires an estate, will preserve it better than he who has one left him." *Owen Felltham.*

" He that makes haste to be rich, shall not be so without sin." *Owen Felltham.*

"It is rare to see a rich man religious; for religion preaches restraint, and riches prompt to unlicensed freedom."

Owen Fellthan.

They who have acquired riches by their own ability and industry, are generally more liberal and rational in the distribution of them, than those to whom they have come by birth. *B—.*

They who consider riches the cause of happiness deceive themselves; no less than those who on beholding a good and costly musical instrument expect to have fine music, without a skilful and judicious player. *B—.*

RICHES AND HONOURS.

To acquire a considerable portion of riches and honours, without the possession of honesty and good morals, and adding thereto a tolerable share of learning and accomplishments, is like decorating an ass with a rich saddle, or placing a valuable jewel in a swine's snout. *B—.*

RICH AND POOR.

"Rich, be not exalted; poor, be not dejected." *Cleobulus.*

"To desire little, makes poverty equal to riches." *Democritus.*

"No man can be poor that has enough, nor rich that wants more than he has." *Seneca.*

"He that lives according to reason shall never be poor; and he that governs his life by opinion shall never be rich: for when we have provided against cold, hunger, and thirst, all the rest is but vanity and excess." *Seneca.*

"Unsullied poverty is always happy, while impure wealth brings with it many sorrows." *Chinese Prov.*

"Upon a covetous-minded man riches are ill bestowed; for neither he or his poor neighbour are warmer clothed, or better fed."

"Where the poor entreat and cannot obtain, there rich men command, and will be obeyed."

"Many have been ruined by their f tunes; and some have escaped ruin the want of fortune." *Zimmerm*

"The rich are full of distress; and th visionary wants are more afflicting, a more perplexing to gratify, than the su stantial wants of the poor." *Zimmerm*

"God help the poor, for the rich c help themselves." *Scotch Pr*

RIDING.

"The sons of rich men and kings lea nothing so well as riding; for their mast flatter them; and if they contend, willing yield to them; but a horse never considers a prince or a poor man be on his back, a if you cannot manage him he will throw l rider." *Carniad*

RULES AND EXCEPTIONS.

"Examine carefully whether a man fonder of exceptions than of rules; as l makes use of exceptions he is sagaciou as he applies them against the rule he wrong-headed." *Lavat*

SAILORS, GAMESTERS, AND SOLDIERS.

"Sailors, gamesters, and soldiers languish, generally speaking, if they are in a tranquil state; yet this tranquillity is the very state that the sage endeavours to arrive at." *Zimmerman.*

SATIETY.

"Satiety comes of a too often repetition; and he who will not give himself leisure to be thirsty, can never find the true pleasure of drinking." *Montaigne.*

"Some are cursed with the fulness of satiety; and how can they bear the ills of life, when its very pleasures fatigue them." *C. C. Colton.*

SATIRE.

"He that makes an ordinary use of satire and scoffing, shall never be well thought of in this life, nor find happiness at his death."

"Let no man however gifted be guilty of haughtiness or insolence, or be satirical wantonly; for experience proves that the most self-conceited of such characters have

at some period of their lives been outdon and beat by their own weapons, and hav been made to appear doubly ridiculous whe placed in a state of unexpected inferiority.

" If the satirist and detractor had a goo nose, his own offensive smell being neares would affect him more than that of others.

" A personal satirist, and a hangman may be ranked together; for they bot execute that judgment which men of hu manity and feeling avoid." *Miss Porte*

Severe satire treads close upon the heel of lying. *B—*

SCIENCES.

" The ancient school of the Magi o the borders of the Persian Gulph, of whon Zoroaster was chief, inculcated as one o their leading principles, that the science were no further valuable than as they serve as steps to ascend to the Deity, and fron thence to descend to man." *C. Ramsay*

SCOFFERS AT RELIGION AND HYPOCRITES CONTRASTED.

" I know not which of these two, I shoul

wish to avoid most; the scoffer at virtue and religion, who, with heartless villany, butchers innocence and truth, or the affected pietist, who crawls, groans, blubbers, and secretly says to gold, thou art my hope, or to his belly, thou art my god." *Lavater.*

SCOLDS.

"Every one can tame a shrew but he that hath her." *Fielding.*

SCOTCHMAN.

"The Englishman weeps, the Irishman sleeps, but the Scotchman goes while he gets it."

SECRESY.

"What thou seest, speak of with caution." *Solon.*

"What thou intendest to do, speak not of before thou doest it." *Pittachus.*

"Conceal thy domestic ills." *Thales.*

"What is difficult?—To conceal secrets, to dispose of leisure rationally, and to bear injuries patiently." *Chilon.*

"Be secret in council, and take heed what thou sayest before thine enemies." *Isocrates.*

"Secresy in suits goes a great way towards success." *Lord Bacon.*

"Neither hear nor tell secrets." *Fuller.*

"Three may keep council if two be away." *Scotch Prov.*

"Thy friend hath a friend, and thy friend's friend hath a friend; therefore, what thou wouldst have kept secret, reveal not to thy friend." *Fuller.*

"Hide nothing from thy minister, physician, and lawyer." *Italian Prov.*

"Trust not him with your secrets who, when left alone in your room, turns over your papers." *Lavater.*

SEDUCTION.

"If a legislator were to transport the robbed, but to encourage and reward the robber, ought we to wonder if felonies were frequent?—and in like manner, when women send the seduced to Coventry, but countenance and even court the seducer, ought we not to wonder if seductions were scarce." *C. C. Colton.*

SELF EXAMINATION.

"Passion, prejudice, ambition, self in-

terest, the prevalence of custom, or the dominion of fashion, are perpetually hurrying us on to some foolish, unfeeling, or vicious action; therefore, self-examination, reflection, and control, are at times to all men necessary."

SELF-GOVERNMENT.

"We see daily that it is dangerous for some men to trust themselves."

SELFISHNESS.

"He is a worthless being who lives only for himself." *Publius Syrus.*

"He that has one sheep in the flock will like all the rest the better for it."

Scotch Prov.

"How many thoughtless and selfish mortals in the upper ranks of life are basking in the sunshine of affluence and prosperity, and give little or nothing in return."

SELF-KNOWLEDGE.

"He that knows himself best, esteems himself best." *Fielding.*

SELF-LOVE.

"Self-love is the greatest of all flatterers." *Rochefoucault.*

"The more one speaks of himself, the less he likes to hear another talked of." *Lavater.*

"A man is little the better for liking himself, if nobody else like him." *Fielding.*

SELF POSSESSION.

"Who will adhere to him that abandons himself." *Sir P. Sidney.*

SERVANTS.

"Make use of servants as of parts of your own body; appoint to each their several offices." *Democritus.*

"The duty of servants is extremely hard, and to some men not performable even by saints." *Hindoo.*

"If you would have a good servant, take not a kinsman nor a friend."

"Choose rather to be feared for being too severe in searching into thy servant's actions, than disregarded from taking no notice of them, and being too easy." *Fuller.*

"Reward a good servant well; and rather get quit of a bad one than disquiet thyself with him." *Fuller.*

"The first duty in a servant is willingness to learn whatsoever is necessary; the second, faithfulness in performing truly whatsoever belongs to his duty; the third, carefulness in seeking all honest means to profit his master; the fourth, silence in tongue, in not replying against his master's will at home, or when abroad revealing his secrets or what he doeth."

SERVITUDE.

There are two things which hold mankind in unreasonable servitude; a too great regard for antiquity, or an overweaning partiality for the charms and attractions of novelty. *B—.*

SHAME.

"I regard that man as lost, who has lost his sense of shame." *Plautus.*

SILENCE.

"Be silent, where reason is not regarded, and truth is distasteful. *Fuller.*

"Silence is a trick when it imposes. Pedants and scholars, churchmen and physicians, abound in silent pride." *Zimmerman.*

"In some places, at some times, and in some company, it is better to be silent than talkative."

SIN.

"Fear to commit sin, for it is impossible you can ever absolve yourself from it, which, if ever done, can only be done by a superior power."

SINGULARITY.

"Who affects useless singularities has surely a little mind." *Lavater.*

"Let those who would affect singularity with success, first determine to be very virtuous, and they will be sure to be very singular." *C. C. Colton.*

"He who would be singular in his apparel, had need have something superlative to balance that affectation." *Owen Felltham.*

SINNERS AND JUST MEN.

"God deals differently with the sinner and with the just man: to the sinner he

granteth pardon of his offence, and from the just he taketh away the occasion of his sin."

SLANDER.

"Art thou slandered?—Rejoice if guiltless; if guilty, amend."

"The most dangerous of wild beasts is a slanderer; of tame ones, a flatterer."

Fielding.

SLAVERY.

"The day that reduces a man to slavery, takes from him the half of his virtue."

Homer.

"Good men though slaves are free, but wicked men are slaves to many vices."

Bion.

"He must be a perpetual slave, who knows not how to live upon a little."

Horace.

SLEEP.

"One hour's sleep before midnight, is worth two after." *Fielding.*

"Many things seem greater by imagination than they are in effect: sleep is an

image and picture of death, which to a good man has but few terrors."

SLOTH.

"Sloth is the torpidity of the mental faculties; the sluggard is a living insensible." *Zimmerman.*

SLOVEN.

"The sloven has no respect either for himself or others." *Lavater.*

SMALL SCORES.

"Pay as you go, and keep from small scores." *Fielding.*

SNEAKING AND BOISTEROUS.

"Fly both the sneaking and the boisterous; for the one will wound, the other will not defend you." *Lavater.*

SNEERING.

"A sneer is often the sign of heartless malignity." *Lavater.*

SOCIAL BOARD.

"Those who are fond of noisy mirth and excess of wine, dare to call it, the social board; but the social virtues lead not to much wine, nor intoxication, no

more than learning does to Atheism; and it is only an attempt to dignify their vices."

Miss Porter.

SOCIETY.

"Though I covet society, yet I dare not often trust myself with the voluptuous and rich, for there is a kind of contagion that insensibly infects us with one vice or other; I never go abroad that I come home again the same man I went out; something or other that I had put in order is discomposed, and some passion that I had subdued gets head again." *Seneca.*

SOLDIERS.

"Ignorance, poverty, and vanity, make many soldiers." *Zimmerman.*

"Soldiers are the only carnivorous animals who live in a gregarious state."

Zimmerman.

SOLITUDE.

"Solitude and company may be allowed to take their turns: the one creates in us the love of mankind, the other that of ourselves; solitude relieves us when we

are sick of company, and conversati
when we are weary of being alone, so th
the one cures the other. There is in fi
no man so miserable as he that is at a lo
how to spend his time." *Senec*

" Solitude is better than bad company
Italian Pro

" He who converses with nobody,
either a brute or an angel." *Fieldin*

What is solitude? Is it to be alone,
live among, or survey and contemplate th
beauties of nature? No, it is found am
the crowd, and mostly in the higher wal
of life; among the splendid and in court
where kindred souls scarce ever twin
where all things are rendered subservie
to the designs of ambition, the love of gai
the gratification of vanity and pride, or
the fiendlike pleasure of lessening the vi
tues, and wounding the feelings of other
where the honest heart hath no restin
place; where all the social and endearin
qualities of man, are put on and off to su
times, circumstances, and places; as on

would put on and off a garment.—This, this is solitude! *B—.*

SORROW.

"As fate is inexorable, and not to be moved either with tears or reproaches, an excess of sorrow is as foolish as profuse laughter: while on the other hand, not to mourn at all is insensibility." *Seneca.*

"Sorrow is good for nothing, save in that for sin." *Cardinal Pole.*

"If every one's sorrow should appear graven on his face, how many who cause envy would excite pity?" *Metastassio.*

SOUL, (AN ADDRESS TO HIS).

"My soul! Are you ever to be rightly good, uncompounded, and uniform, and made more visible to yourself than the body that hangs about you? Are you ever likely to relish good nature and general kindness as you ought? Will you ever be fully satisfied? Will you ever get above want and wishing? and never desire to fetch your pleasures out of any thing foreign, either living or inanimate? Can you ab-

stract yourself from the world, and be contented with your present condition, let it be what it may? being persuaded you are fully furnished, and that all things will do well with you; for God is at the head of the administration, and will approve of nothing but what tends ultimately for the best." *M. Antoninus.*

SOVEREIGN POWER.

"For sovereign power, all laws are broken." *Spanish Prov.*

SOWING.

"After a bad crop, you should instantly begin to sow." *Seneca.*

SPENDING.

"The Jews spend at Easter, the Moors at marriages, and the Christians in suits of law." *Italian Prov.*

SPIRITUAL.

As words are but the images of things seen with our mortal eyes, they must of course be less adapted to describe the things which are unseen and spiritual; and when applied to the description of such

subjects, should be made use of with great caution and reverence. *B—.*

SPORTS.

"Dwell not too long upon sports; for as they refresh a man that is weary, so they weary a man that is refreshed." *Fuller.*

STRONG.

"If thou art strong, behave thyself mildly, that thou mayest be rather loved than feared." *Chilon.*

STUDIOUS.

"Of all others a studious life is the least tiresome; it makes us easy to ourselves and to others, and gains us both friends and reputation." *Seneca.*

"The study of vain things is laborious idleness."

"He that can read and meditate, need not think the evening long, or life irksome: it is at all times a fit employment, and a particular solace to him who is bowed down with years." *Owen Fellthan.*

SUICIDE.

Some people consider suicide to proceed

from a strength of mind: may it not more properly be deemed a weakness either of the mind or body, developed in a want of ability to support pain or calamity with firmness and manhood? It is said there is no instance of the occurrence of suicide in savage society; even when taken prisoners, although they know they are to undergo death with great and protracted torments, yet they bear them, as well as the scoffs and insults which accompany them, with the greatest firmness. *B—.*

SUPERIORS.

"A man should live with his superiors as he does with his fire: not too near, lest he burn; nor too far off, lest he freeze."

Diogenes.

"An affected superiority spoils company." *Fielding.*

SUPERSTITION.

"Religion worships God, while superstition profanes that worship." *Seneca.*

"Superstition is in general more pleasing to mankind than truth; for simplicity

being its greatest charm, it is less dazzling than error."

"Superstition without a veil is a deformed thing: there is also a superstition in avoiding superstition, when men think they do best if they go farthest from the superstition; by which means they often take away the good as well as the bad."

Lord Bacon.

"Though the learned Roman Catholics pray not to images, it is to be feared the ignorant in some cases do, as appears by the story of St. Nicholas in Spain. A countryman used daily to offer his prayers to St. Nicholas's image; by some mischance the image was broken, and an ingenious artist made a new one like it, of a piece of his own plum-tree; after that the man forbore: being complained of by the priest, he answered, He used to offer to the old image, but this was only a piece of his own plum-tree." *J. Seldon.*

"The superstitious leaders of the Church of Rome are so incapable of raising their

thoughts above earthly things, that they represent God under the form of a mortal man, portraying by painting and sculpture the effigies of the eternal Divinity; representing him as an old man with gray hairs on his head and beard; and he is set up to be adored by the ignorant and vulgar, who dare not contradict their guides, whom they revere as oracles." *Turkish Spy.*

"Superstition and bigotry are so blind, that in a pious fury they would commit murder on their neighbours, in hopes of meriting heaven hereafter." *Turkish Spy.*

"I think we cannot too strongly attack superstition, which is the disturber of society; nor too highly respect genuine religion, which is the support of it."

J. J. Rousseau.

"Superstition renders a man a fool, and scepticism makes him mad." *Fielding.*

SURLY.

"Those who are surly and imperious to their inferiors, are generally humble, flattering, and cringing to their superiors."

Fuller.

SUSPICION.

" Suspicion is ever strong on the suffering side." *Publius Syrus.*

" To suspect where there is cause, is sufferable; but to suspect without cause, is intolerable."

" Suspicion is the poison of true friendship." *St. Augustine.*

TALE-BEARERS.

" Listen not to a tale-bearer or slanderer, for he tells thee nothing out of good will; but as he discovereth of the secrets of others, so he will of thine in turn." *Socrates.*

" He was scant o' news that tauld his father was hang'd." *Scotch Prov.*

TALENTS.

" Men, by associating in large masses, as in camps or cities, improve their talents, but impair their virtues, and strengthen their minds but weaken their morals; thus a retrocession in the one, is too often the price they pay for a refinement in the other." *C. C. Colton.*

TALKERS.

"As empty vessels make the loudest sound, so they that have the least wit are the greatest babblers." *Plato.*

"Men who have but little business are generally great talkers." *Montesquieu.*

"Loquacity is a fistula of the mind, ever running and never cured."

TEARS.

"Lay thy hand on thy heart when thy wife hath tears in her eyes; for then she intendeth either to sound thee, to sift thee, or to overcome thee."

"When dogs fall a snarling, serpents a hissing, and woman a weeping; the first means to bite, the second to sting, and the third to gain some object, or else to deceive."

TESTY.

"Some people are so testy in trifling matters, that like briars they catch at every thing that touches them." *Fuller.*

THEOLOGY.

"One of the great mysteries and diffi-

culties in theology, is the introduction and duration of evil; but the Divine wisdom will, in his own good time, make clear, and justify his ways, which now appear impenetrable."

THIEVES.

"Save a thief from the gallows and he 'll cut your throat."

"All are not thieves that dogs bark at."

"The great thieves punish the little ones."

THINGS, AND THEIR APPLICATION.

"Things in respect to themselves have peradventure their weight, measures, and conditions; but when we once take them into us, the soul forms them as she pleases. Health, conscience, authority, knowledge, riches, beauty, and their contraries, do all strip themselves at their entering into us, and receive a new robe, and of another fashion, from every distinct soul. Thus, death is terrible to Cicero, coveted by Cato, and indifferent to Socrates."

Montaigne.

THINKERS.

"Thinkers are scarce as gold; but he whose thought embraces all his subject, pursues it uninterruptedly, and, fearless of consequences, is as a diamond of enormous size." *Lavater.*

THOUGHTS.

"To muse and meditate is the life of a learned man." *Cicero.*

"If you wish to know what most engages a man's thoughts, you have only to listen to his general conversation."

Chinese Prov.

TIME.

"In many cases, it is better for a man to give his money rather than his time."

Fuller.

"Ever hold time too precious to be spent with babblers." *Shakspeare.*

"It may be doubted if there is such a thing as time present; and what we call so is only the junction and meeting of the future and the past; and if we talk of the present, we can only split it into two parts, the past and the future."

TITLES, HONOURS, AND HIGH BIRTH.

"The ancients had a higher idea of patents of honour and titles than the moderns; for the highest title of honour was, the Lord's Anointed; and in that case it was considered, they did not hold their title or patent of honour from any mortal, but from Almighty God."

"A coronet ought to be trampled under foot, when it no longer sparkles with the gems of honesty and virtue."

A man should add high personal dignity and strict integrity to his family title, and not erroneously imagine (as some do) that they are to derive every thing from it: and there are people who commit another gross error, inasmuch as they seem to prove in their behaviour to others, that in their estimation, to lack titles or riches is to lack virtue. *B*—.

A man who raises himself in the world by his ability and integrity, is as superior to him who is born to a title and fortune, as a soldier in the field who conquers under

disadvantageous circumstances is to him who only acts on the defensive. *B—.*

When high rank and dignity are not possessed by men of merit and virtue, the external respect which is paid to them, although necessary for the preservation of good manners, is not real; it is only the adoration of a shadow; for respect was an offering originally intended only for the shrine of virtue. *B—.*

"Though the great and titled are envied by many, yet they desire at times to retire and be relieved from that slavery which is the never-failing attendant on grandeur."

TOLERATION.

"Toleration divides power, which to those in power is as intolerable as the idea of immunities is to those who enjoy extensive privileges." *Zimmerman.*

TRADE AND COMMERCE.

Trade and commerce, and those who are engaged in it, ought not to be despised by the nobility, great land-owners, or country gentlemen; though from pride or other

mistaken ideas, such conduct is frequently to be observed; evidently with an intention to lessen and degrade those classes and their pursuits below (and to raise their own above) their just level in society, and in the estimation of the world: many while acting thus, are yet mean enough to court alliances for the greediness of gain, with families whose wealth has been acquired by such means: trade and commerce are also the foundation and source from which a great portion of their wealthy possessions, family distinctions, and even titles have sprung; such ill grounded contempt is like a man despising his father, his grandfather, or ancestors. Trade and commerce have been the means of improving estates which would otherwise have been of little value to the owners; and may be compared to water irrigating the land, and causing fertility: it may also be observed, that if the expenditure of the fortunes amassed by the industry of many individuals in the city of London, within the last three or

four centuries, could have been confined
the place in which they were accumulat
(instead of being withdrawn and appr
priated to the aggrandizement of thc
who now style themselves great familie
the principal houses might have been bu
of silver, and the walls of many of t
public buildings of gold studded with di
monds. *B–*

TREASURE.

" Where there is too much anxiety
keep a treasure, there is possession
curse." *Zimmerma*

TRIFLERS AND IDLERS.

" Some are very busy and yet do n
thing." *Fieldin*

Idlers and triflers had all been beggar
had their ancestors been men of the san
stamp. *B–*

Awake up ye idlers and triflers! y
haughty, vain, and fashionable, abate yo
pride, your vanity and deceit: ye enviou
sicken not at the prosperity of others: y
liars and fair-faced secret defamers, lea

to speak the truth, and to be charitable; hiding the faults of others, and proclaiming their good qualities; commence all of you "the work and labour of love," and imitate the Divine nature in doing good, that ye may enjoy before you die what you so much need, the pleasure and happiness of an approving conscience. *B—.*

TROUBLE.

"Rouse and recollect yourself, and you will find that your troubles mostly lay in a scene of imagination." *M. Antoninus.*

TRUTH.

"Man is our friend, and truth is our friend, but above all we ought to honour truth." *Aristotle.*

"What we have in us of the image of God, is the love of truth and justice." *Demosthenes.*

"Xenocrates of Athens was so famed for truth, that where it was customary with other persons to take an oath, the judges considered his plain assertion quite enough."

"If you examine the qualities that are intrinsically valuable; such as prudence, temperance, justice, and fortitude, which are combined in the word truth, you will not find a jest upon them apt to relish, or make sport; while the cares of riches, the felicities of luxury, and the pride of ambition, are all liable to the lash of buffoons: and an ancient poet's jest is well applied, when he observes, That some men are so crammed and stuffed with wealth and finery, that they have no room even for their close stool." *M. Antoninus.*

"If there is no faith in our words, of what use are they?" *Chinese Prov.*

"A primeval rule is, to speak what is true, but yet to say what is pleasing; not to speak a disagreeable truth, nor utter an agreeable falsehood." *Hindoo.*

"When truth is revealed, let custom give place; let no man prefer custom before reason and truth." *St. Augustine.*

"Custom, though never so ancient, without truth, is but an old error." *Cyprian.*

"Truth, by whomsoever uttered, comes from God." *Latin Prov.*

"It is heaven upon earth to have a man's mind move in charity, rest on Providence, and turn upon the poles of truth."

Lord Bacon.

"There are three parts in truth: first, the inquiry, which is the wooing of it; secondly, the knowledge of it, which is the presence of it; and thirdly, the belief, which is the enjoyment of it." *Lord Bacon.*

"The ancient Persian youth were instructed in the love of truth, of humanity, of sobriety, and obedience. The two former make us resemble the gods; the two latter are necessary to the preservation of order." *C. Ramsay.*

"Truth is the ground of science, the centre wherein all things repose, and is the type of eternity."

"Truth hath two champions—wisdom and constancy."

"Surely all truth cannot be sufficiently proved by reason, considering that many

things exceed reason and nature: reason, therefore, is only a servant to truth."

Sir Philip Sidney.

"There are many who say more than the truth on some occasions, and balance the account with their consciences, by saying less than the truth on others. But the fact is, they are in both instances as fraudulent as he would be that exacted more than his due from his debtors, and paid less than their due to his creditors."

C. C. Colton.

"Truth is a gem that is found at a great depth; whilst on the surface of this world, all things are weighed by the false scale of custom." *Lord Byron.*

"Truth is a good cause, and needeth but little help of oratory; making the innocent to smile before the judge, and discovering the traitor before he is suspected."

"A proof of the corruption of manners, is the banishing of truth; and the study and practice of dissimulation, is one of the

most common and notable qualities of this age."

Wit should not say that which is brilliant at the expense of truth, nor aim at point rather than propriety. *B—.*

Truth is immortal and unchangeable; while ignorance and error are perishable, and for ever shifting their ground. *B—.*

TYRANT.

"A tyrant never tasteth of true friendship, nor of perfect liberty." *Diogenes.*

"It is worthy of observation, that the most imperious masters over their own servants are at the same time the most abject slaves to the servants of other masters." *Seneca.*

He who without provocation treats another rudely, may be justly considered either a tyrant or a fool. *B—.*

UNCERTAINTY.

"Though he that sows is not sure to reap, nor the seaman to reach his port, nor the soldier to win the field; neither he that weds is sure his wife shall be honest, or his

children dutiful; shall we therefore neit
sow, sail, bear arms, nor marry?" *Sen*

UNFAITHFUL.

"A man that breaks his word, bids oth
be false to him." *Fieldi*

UNFORTUNATE.

"Reproach not the unfortunate or t
happy, for the hand of God is upon then
Pittach

UNHAPPINESS.

"It must be the change of the mi
and not of the place, that will remove t
heaviness of the heart; and he that can
live happy any where, will live happy
where. A great traveller was once co
plaining that he was never the happi
or the better for his travels.—That is ve
true, said Socrates, because you travell
with yourself." *Senec*

"Oh! how wretched, and how contem
tible a thing is man, if he should not a
vance himself above this state of hum
affairs." *Senec*

"Why should I fret and vex, if I nev

willingly vexed any body? Certainly I can have no reason to be more unkind to myself than to other people." *Pliny.*

"Let the wretched live in hope, and the happy be upon their guard." *Latin Prov.*

"When a man finds no repose in himself, it is in vain for him to seek it elsewhere." *French Prov.*

"That which makes life burthensome to us, generally arises from the abuse of it." *J. J. Rousseau.*

"Most men employ their first years so as to make their last miserable."

To suffer hunger, and other privations attendant on poverty, are but trifles when put in competition with the loss of character, or the endurance of the anxieties and distresses of the mind. *B—.*

Those persons who possess competence, and have passed most of their lives smoothly and prosperously, without any serious evil or misfortune, will frequently make themselves miserable from the most trifling causes or disappointments; when, had they

been bred in the school of adversity, such things as now give them pain would have been passed over almost unnoticed. *B*—.

The principal cause of unhappiness in this life, may be traced to men's inattention to the Almighty's plan and purpose. Human nature is desirous to carve out and follow plans of its own, quite opposite, which are vain, trifling, or mercenary, leading to no laudable or good end: in consequence, disappointment and unhappiness must be the certain result. *B*—.

UNLAWFUL GETTING.

"After the unlawful getting by fathers, there followeth generally a just loss by their children."

USEFUL AND AGREEABLE.

"He has carried every point, who has mixed the useful with the agreeable."

Horace.

USURY.

"Money borrowed upon usury, bringeth misery; although for a time it seemeth pleasant."

"Inordinate desire of wealth is the spring of usury; and usury subverteth credit, a good name, and all other virtues."

VAIN AND MALICIOUS.

"He is both outrageously vain and malicious, who ascribes the best actions of the good to vanity alone." *Lavater.*

VAIN KNOWLEDGE.

"Those who busy themselves in vain knowledge resemble an owl, who seeth only at night, and is blind at mid-day." *Bias.*

VANITY.

"Vanity is the foundation of the most ridiculous and contemptible vices—the vices of affectation and common lying." *Adam Smith.*

"Men speak little when vanity does not prompt them to speak." *Rochefoucault.*

"It is difficult to divest one's self of vanity; because impossible to divest one's self of self-love." *Horace Walpole.*

"Vain men, whom nature has furni[redacted]

with a good set of teeth, are always grinning." *Fuller.*

VICE.

"The end of a dissolute life is most commonly a desperate death." *Bion.*

"Is not vice involuntary? For when a man is carried on to vice, he first inclineth to it, not as if it were ill, but good; and if he fall into ill, doubtless he is deceived, in thinking that by doing a lesser ill, he may arrive at a greater good: yet, nevertheless, the wicked ought to be punished according to the variety of injury they do to others." *Plato.*

"There are many diversities of vice; but it is one never-failing effect of it, to live displeased and discontented." *Seneca.*

"Iniquity once committed, fails not of producing fruit to him who wrought it; either in his own person, in his family, or descendants." *Hindoo.*

"It has been, and ever will be lawful, to attack vice, if you at the same time spare the individual." *Burton's Anat. Mel.*

"What a pitiable state is that man in, though possessed of fortune and a title, who spends the greater portion of his time with horses, dogs, prize-fighters, and gaming!"

When the natural feelings are once blunted, and the mind hardened to a continuance in vice, they are scarcely ever restored to their early tone and primitive susceptibility; and the wound that does not give us pain when probed, exhibits signs of approaching mortification. *B—.*

VICISSITUDE OF THINGS.

"Matter is in a perpetual flux, and never at a stay; but the great winding-sheets that bury all things in oblivion are two—deluges and earthquakes; and the remnants of people that happen to be reserved in such times of calamity are commonly mountainous and ignorant, that can give no account of the times past; so that the oblivion is as great as if none had been left." *Lord Bacon.*

"It was the opinion of a certain abstruse astrologer, that if it were not for two things that are constant, (the one is, that the fixed

stars ever stand at like distance one from another—the other, that the diurnal motion perpetually keepeth time), no individual would appear to last one moment."

Lord Bacon.

VIGOUR, TALENTS, AND GENIUS.

"Who, in the same given time, can produce more than many others, has vigour; who can produce more and better, has talents; who can produce what none else can, has genius." *Lavater.*

VIRTUE.

"Virtue consisteth of four parts; temperance, fortitude, and justice." *Epicurus.*

"If virtue came by nature or divine decree, it could not deserve praise. Is not then virtue voluntary, begotten by a fervent, generous, and divine impulsion?"

Plato.

"Wealth is a weak anchor, and glory cannot support a man: this is the law of God, that virtue only is firm, and cannot be shaken by a tempest." *Pythagoras.*

"Every man is appointed by God to

know and contemplate, that virtue is a harmony, and so is all good; and that the end and chief object is to follow God; not visible to the eye, but intelligible to the understanding." *Pythagoras.*

"The excellency of the human race consists in being virtuous." *Democritus.*

"It is virtue, not pedigree, that renders a man either valuable or happy." *Seneca.*

"Calamity tries virtue, as the fire does gold." *Seneca.*

"The virtue of young persons consists chiefly in not doing any thing to an excess." *Socrates.*

"It is difficult to persuade men that the love of virtue is the love of themselves." *Cicero.*

"He that values the virtues of his mind, and the dignity of his reason, before all other things, is easy and well fortified: he laments under no misfortunes, and requires neither solitude nor company; he neither fears death nor courts it; but is quite in-

different about the length or shortness of his life." *M. Antonius.*

"Virtue itself, without good manners, is laughed at."

"Why expect that extraordinary virtues should be in one person united, when one virtue makes a man extraordinary? Alexander is eminent for his courage; Ptolemy for his wisdom; Scipio for his continence; Trajan for his love of truth; Constantius for his temperance." *Zimmerman.*

"There is no virtue, the practice of which does not rejoice, and give pleasure to a well constituted nature." *Montaigne.*

"All systems of virtue are reducible or comprised in propriety, prudence, or benevolence." *Adam Smith.*

"As in the common degree of intellectual qualities there are no abilities, so in the common degree of moral qualities there is no virtue; virtue is excellence, which rises far above what is vulgar and ordinary, and is uncommonly great and beautiful." *Adam Smith.*

"Can human chances be counted an overthrow to him who stands upon virtue?"

Sir Philip Sidney.

"Virtue in indigence, is like a traveller who is compelled by the wind and rain to wrap himself up in his cloak." *French Prov.*

"Virtue would not generally go so far, if vanity did not bear him company."

Rochefoucault.

"He who places his temporal consequence on his own virtue and merits, and not on his rank and station in life, fixes it on a ground which all the world cannot remove." *Miss Porter.*

"Virtue is praised by many men; but very few desire, or are bold enough to follow her effectually."

"Natural good is so intimately connected with moral good, and natural evil with moral evil, that I am as certain as if I heard a voice from Heaven proclaim it, that God is on the side of virtue. The greatest miracle that the Almighty could perform, would be to make a bad man

happy, even in heaven; he must unparadise that blessed place to accomplish it."

C. C. Colton.

"Nature has given two securities for female virtue, modesty and remorse."

French Prov.

"Who is open without levity; generous without waste; secret without craft; humble without meanness; bold without insolence; cautious without anxiety; regular, yet not formal; mild, yet not timid; firm, yet not tyrannical;—is made to pass the ordeal of honour, friendship, and virtue."

Lavater.

"The friend of order has made half his way to virtue." *Lavater.*

"Virtue is not passive, as some suppose, but active, and cannot be acquired and exercised without some difficulty: we do not apply the term virtuous to any one of the attributes of the Almighty, as all his operations are natural, and without endeavour."

"Virtue dwells at the head of a river,

to which we cannot get but by rowing against the stream." *Owen Felltham.*

" He only is virtuous who is so for virtue's sake: to do well is as much applause as a good man labours for; whilst a boasting tongue takes away the chief merit of a good action." *Owen Felltham.*

" Man has no other comfort equal to this: to be conscious of practising the noble deeds of virtue; they set him almost in the throne of deity." *Owen Felltham.*

VIRTUE AND VICE.

" Virtue is voluntary, vice involuntary." *Plato.*

" Vice may deceive under the shape and shadow of virtue, when sad and severe in its dress and countenance." *Juvenal.*

" As a stone is raised with great labour up a mountain, but may be thrown down in an instant; thus are our virtues acquired with difficulty, and our vices with ease." *Hindoo.*

" Do not consider any vice so trivial,

and therefore practise it; nor any virtue so unimportant, and therefore neglect it."

Chinese Prov.

"Speak of a man's virtues as if they were your own, and of his vices as if you were liable to their punishment."

Chinese Prov.

"Following virtue is like ascending a steep; following vice, like rushing down a precipice." *Chinese Prov.*

"The good, in pursuit of virtue and charity, are more saving in expense than the wicked are in the gratification of their vices."

"Virtue and industry beget prosperity; prosperity, luxury and rest; luxury and rest, idleness; idleness, riot and excess; riot and excess, destruction: and as it is with individuals, so it is with states and kingdoms." *Burton's Anat. Mel.*

"Take heed how you place your good will upon any other ground than proof of virtue. Neither length of acquaintance, mutual secrecies, nor height of benefits,

can bind a vicious heart: no man being good to others, that is not good in himself." *Sir Philip Sidney.*

"Take away discretion, and virtue will become vice."

"Man appears to be ranked in a middle state, between the superior spirits and beasts: our virtues make us like the former, our vices like the latter. For when a man has quite subdued his appetites and passions, and reason sits triumphant in her throne, he is like an angel, living above the race of his mortality." *Turkish Spy.*

"Vice stings us even in our pleasures, but virtue consoles us even in our pains." *C. C. Colton.*

"Though the wisdom and virtue of one can rarely make many happy, yet the folly and vices of one may often make many miserable." *Dr. Johnson.*

"Negative virtue is a positive vice, if the means exist of improving it." *Zimmerman.*

"There are some persons on whom vir-

tue sits almost as ungraciously as vice, and who detract from the intrinsic dignity of virtue by their arrogance or austerity."

Bouhours.

"We do not despise all those who have vices, but we despise those who are without any virtue." *Rochefoucault.*

"When virtue or vice have arrived at a certain point, they will be rewarded; ('for what a man soweth that shall he reap'); then hopes on the one hand will be realized, and fears on the other."

Craft putteth on the habit of policy—malice, the shape of courage—rashness claims the title of valour—envy and deceit accost you with professions and politeness—canting and hypocrisy wear the appearance of piety and religion—waste and extravagance would pass for liberality; and avarice for prudence—gaming would be considered only as an amusement, while the soul of it is greediness and covetousness—even debauchery and seduction take the images of pleasure and gallantry;

and drunkenness, of conviviality. Thus every vice hath a cloak, and creepeth in under the name of some virtue.

Idea from Burton's Anat. Mel.

The practice of vice so far debases and blinds the understanding, that a vicious man can scarcely be prevailed upon to believe that another person can do a good action, without an interested motive, *B—*.

VISITORS.

"If thou come as a guest, stay not too long." *Burton's Anat. Mel.*

VOLUPTUOUS.

"A voluptuous person cannot be a good man, being a slave to his appetites: but a good man, like a good soldier, will stand his ground; keeping that divine precept always in his mind—follow God." *Seneca.*

WANTS.

"What we affect to possess, points directly to what we want."

"He who goes round about in his requests, wants commonly more than he chooses to appear to want." *Lavater.*

"God and nature have made us no more real wants than they meant to satisfy; and those that make to themselves more, may look for satisfaction where they can find it." *Fuller.*

WAR.

"War with the world, and peace with England." *Spanish Prov.*

"War is the sink of all injustice." *Fielding.*

"The first origin of war was worldly wisdom; and not the wisdom from above."

WEAK-MINDED MEN.

"It is a part of a man void of understanding, to adhere to all men's opinions." *Pythagoras.*

"Some men live without any design at all; they are only in the world as straws upon a river; they do not go, but are carried." *Seneca.*

"'T is a strong evidence of a weak judgment when men approve of things for their being rare and new, or yet for the

difficulty, where virtue and usefulness are not conjoined to recommend them."

Montaigne.

Uninformed and weak minds often condemn what they do not understand. *B—.*

WEALTH.

"It is easier to acquire an accession of wealth or dignity, than to acquire it in the first instance. *Lucretius.*

"They who provide much wealth for their children, but neglect to improve them in virtue, do like those who feed their horses high, but never train them to the manage." *Socrates.*

"The gains of prodigals are like fig trees, growing on a precipice: for these, none are the better but kites and crows; for those, only harlots and flatterers."

Socrates.

"What use is there in wealth to him, who neither gives to them that are in need, nor yet enjoys it himself?" *Hindoo.*

"Who is not plagued by wealth and goods, brought as a portion by his wife?"

Hindoo.

"Often is there more given up to obtain wealth, than can be obtained by it; and much oftener is the abuse of wealth to be found, than the real want of it." *Zimmerman.*

"Wealth is to be used only as the instrument of action; not as the representative of civil honors, and moral excellence." *Miss Porter.*

"The virtuous and the generous must win gold like men of honour, or they will be resolved in their endeavours to be content without it." *Miss Porter.*

"The wealthy man is magnified, though his parts be never so poor; the poor man is neglected and despised, though he be otherwise well qualified: gold is the fool's curtain, which hides all his defects from the world." *Owen Felltham.*

"It is a kind of scandal to see a riotous waste of wealth, even in a splendid fortune, which might be employed to many precious purposes: if we have a superfluity, the poor have an interest in it; but surely none is due to waste or wantonness." *Owen Felltham.*

The leaving of much wealth to persons of ignorant and uncultivated minds, mean habits, and low vices, often proves injurious to their bodies. *B—.*

WHITE GLOVES.

"A white glove often conceals a dirty hand." *Italian Prov.*

WICKED MEN.

"To the wicked the virtue of other men is ever formidable." *Sallust.*

"Repine not at the success of wicked men, for fortune only raises them up that their fall may be the greater." *Cato.*

"It is expedient that a wicked man be punished, as that a sick man be cured by a physician; for all chastisement is a kind of medicine." *Plato.*

"The torture of a bad conscience, is the hell of a living soul." *Calvin.*

"While the wicked man is indefatigable in the consummation of vice, shall the just be disheartened at the first obstacle which stands in the way of doing good?" *Volney.*

"No good bargain can be made with the wicked." *Zimmerman.*

"A wicked companion invites us to hell." *Fielding.*

"The wicked man is daily drawing on to punishment, though he is ignorant and insensible thereof."

"A great portion of the human race repay the bounty of the Omnipotent with neglect, contempt, indifference, or blasphemies; and where it not for the just, pious, and innocent, the divine patience would be weary with the continued profanation of vain mortals." *Turkish Spy.*

WIDOW.

"A buxom widow must be either married, buried, or shut up in a convent."

Spanish Prov.

WINE.

Wine is a turn-coat; first a friend, and then an enemy." *Fielding.*

"Wine descending into the body, causeth words to ascend out of the mouth."

"After having cried up their wine, they sell us vinegar." *Spanish Prov.*

WISDOM.

"Perfect wisdom hath four parts, viz.; wisdom, the principle of doing things aright; justice, the principle of doing things equally in public and private; fortitude, the principle of not flying danger, but meeting it; and temperance, the principle of subduing desires, and living moderately." *Plato.*

"The first point of wisdom is to discern that which is false; the second, to know that which is true." *Lactantius.*

"It is altogether in vain to learn wisdom, and yet live foolishly."

"It is better to be wise, and not seem so, than to seem wise, and not be so; yet men for the most part desire the contrary."

"Even human knowledge is permitted to approximate in some degree, and on certain occasions, to that of the Deity, its pure and primary source; and this assimilation is never more conspicuous, than when

it converts evil into the means of its opposite good. What for instance appears at first sight to be so insurmountable a barrier to the intercourse of nations as the ocean? but science has converted it into the best and most expeditious mean by which they may supply their mutual wants, and carry on their most intimate communications. What so violent as steam? and so destructive as fire? What so uncertain as the wind? and so uncontrollable as the wave? Yet art has rendered these unmanageable things instrumental and subsidiary to the necessities, the comforts, and even the elegances of life. What so hard, so cold, and so insensible as marble? yet the sculptor can warm it into life, and bid it breathe an eternity of love. What so variable as colour? so swift as light? or so empty as shade? Yet the pencil of a Raphael can give these fleeting things both a body and a soul, can confer upon them an imperishable vigour, a beauty that increases with age, and which must continue to captivate

generations. In short, wisdom can draw expedient from obstacle, invention from difficulty, safety from danger, resource from sterility, and remedy from poison! In her hands all things become beautiful by their adoptment, subservient by their use, and salutary by their application."

C. C. Colton.

"Man's wisdom consists not in the not using, but in the well using, of what the world affords him: how to use aright is the most weighty lesson of man."

Owen Felltham.

"Learning falls far short of wisdom; nay, so far, that you shall scarcely find a greater fool than is sometimes a mere scholar, though he may speak Greek or Latin; and some men speak more excellently, even from nature's self, than can the scholar by all the strains of art."

Owen Felltham.

WISE MEN.

"As a mariner at sea consults his compass, and keeps aloof from those places that

are notorious for wrecks or miscarriages; so does a wise man manage in the common business of life." *Seneca.*

"There is this difference between a wise man and a fool—the wise man expects future things, but does not depend upon them, and in the mean time enjoys the present, remembering the past with delight; but the life of the fool is wholly carried on to the future." *Epicurus.*

"The revolutions of nature, and the accidents of life, are but trials of skill and exercises of reason: a wise man that has looked through the causes of things, makes but a diversion of them." *M. Antoninus.*

"Nothing can happen better to a wise man than, as regarding his substance, being in a state of mediocrity."

"A wise man shall not be deprived of pleasure even when death shall summons him; forasmuch as he has attained the delightful end of the best life—departing like a guest full and well satisfied: having received life upon trust, and duly dis-

charged that office, he acquits himself at departing." *Epicurus.*

"We do not commonly find men of superior sense amongst those of the highest fortune." *Juvenal.*

"A wise man's country is the whole world."

"A wise man is never less alone than when he is alone." *Ambrose.*

"A man may talk like a wise man, and yet act like a fool."

"A wise man's soul reposes at the root of his tongue, but a fool's is ever dancing on the tip." *Arabian Prov.*

"It is better to sit with a wise man in prison, than with a fool in paradise."

Russian Prov.

To a wise man every victory gained over his appetites and unruly passions, yields unspeakable delight. *B—.*

WIT.

"One ounce of discretion is worth a pound of wit." *Fielding.*

"Many that are wits in jest, are fools in earnest." *Fielding.*

"Every man speaks of the goodness of his heart; but no man dares to speak in the same manner of his wit."

"Wit should be used as a shield for defence, rather than as a sword to wound others." *Fuller.*

"Laugh as loud as you please at your companion's wit; do not even smile at his folly." *Zimmerman.*

"Wit is a dangerous weapon, even to the possessor, if he knows not discreetly how to use it." *Montaigne.*

WIVES.

"Be not over kind to thy wife in the presence of others; it argues folly."

Cleobulus.

"Give thy wife no power over thee; for if thou suffer her to-day to tread upon thy foot, to-morrow she may tread upon thy head." *Seneca.*

"A husband is the chief ornament of a wife, though she have no other ornament;

but though adorned, yet without him, she has no ornament." *Hindoo.*

"She is a wife, who is an inseparable companion." *Hindoo.*

"The best way for a man to keep his wife chaste, is not to be jealous, (as many fools are), but to be chaste himself, and faithful to her; and the husband can do the wife no greater wrong, than to seek the company and fellowship of another woman."

"Bare walls make gadding house-wives." *Fielding.*

"If you make your wife a goldfinch, she may prove in time a wagtail." *Fielding.*

"Choose a wife by your ear, rather than by your eye."

"It is a sad house where the hen crows louder than the cock." *Italian Prov.*

"There is many a good wife that can neither sing nor dance well." *Fielding.*

"Wives who build their consequence on the character of their husbands, are in themselves, generally, very insignificant

ornaments. Even eunuchs refuse to drink in public with their colleagues." *Timæus.*

WOMEN.

"To speak little becomes a woman, and she is best adorned that is in plain attire." *Democritus.*

"When a woman saith she loveth thee, take more heed of those words than when she revileth thee." *Socrates.*

"There are in women's eyes two sorts of tears; the one of grief, the other of deceit." *Pythagoras.*

"Take heed to the meat that a jealous woman giveth thee." *Seneca.*

"A woman taken in adultery at Athens, was not permitted, for a stated time, to wear ornaments, nor to go to any place of worship, nor to go into public company, lest by her presence she might corrupt modest women; but if she persisted in so doing, every person had full liberty to tear off her ornaments and rend her clothes, without her having any redress by the laws." *Solon.*

"It is better to be in the company of a serpent, than a wicked woman."

"You may know a foolish woman by her excess of finery." *Italian Prov.*

"Gay apparelled women are often as baits to catch men; though they seldom take any but the fools and worthless."

"Paint and patches give offence to the husband, and hopes to the gallant."

Fielding.

"Women that paint themselves to seem beautiful, do clearly deface the image of their Creator." *St. Ambrose.*

"The woman who has a bad husband makes a confident of her maid."

Spanish Prov.

"It would be great wickedness in men to say, that all women are evil that be evil spoken of."

"Make a woman independent of you, and she is in a fair way of becoming dependent on some other person." *Zimmerman.*

"The smiles of a pretty woman are the tears of the purse." *Italian Prov.*

"A woman and a greyhound must be small in the waist." *Spanish Prov.*

"The heathens represented some of their female Divinities partly enveloped in smoke or clouds; intimating probably that in beholding them, we are so overcome, that our understandings are darkened and clouded to all other objects."

"She neglects her heart, who studies her glass." *Lavater.*

"Without woman, the two extremities of life would be without help, and the middle of it without pleasure." *Fr. Prov.*

"A woman whose ruling passion is not vanity, is superior to any man of equal faculties." *Lavater.*

"Moderation in the higher, and economy in the middle and lower ranks of married women, are necessary and desirable virtues." *Montaigne.*

"A great woman not imperious, a fair woman not vain, a woman of common talents not jealous, an accomplished woman not eager to shine, are four wonders great

enough to be divided among the four quarters of the globe." *Lavater.*

A man's peace of mind may be in danger of disturbance if he marries a very beautiful woman; as she is like a fire, which enflames every thing which approaches it.

B—.

WONDER.

"A wonder lasts but nine days, and then the puppy's eyes are open."

Fielding.

WORKMEN.

"Not to oversee workmen, is to leave them your purse open." *Fielding.*

WORLD.

"Forsake the world before it forsake thee; and do all things that are agreeable to God, before thou come before him."

Fuller.

"Aged and infirm persons should retire from the world: for if decrepitude exposes itself, it must be laughed at or pitied, and neither is pleasant." *Horace Walpole.*

WORTH.

"Worth begets in base minds envy; in great souls emulation." *Fielding.*

"Worth hath been under-rated ever since wealth was over-valued."

"Worth without wealth, is like a good servant out of place."

"He must be a man of worth who is not forsaken by the good, when the mean and malicious unite to oppress him." *Lavater.*

WRITING.

"Setting down in writing, is a lasting memory." *Fielding.*

WRITTEN PRAYERS (DEFENCE OF).

"Admit a preacher prays by the Spirit, yet that prayer is common prayer to the people; they are tied as much to his words as in saying, 'Almighty God, and most merciful Father:' is it then unlawful in the minister, but not unlawful in the people?" *J. Seldon.*

YIELDING.

"The ancients said—he that yields

through all the road of life, will not lose a hundred steps." *Chinese Prov.*

YOUTH.

" Young men are fitter for new projects than for settled business, and fitter for execution than for counsel." *Lord Bacon.*

" Wine and youth are fire upon fire." *Fielding.*

YOUTH AND AGE.

" Our youth and manhood we owe to our country, but our declining years are due to ourselves." *Pliny.*

" Natures that have much heat and violent desires, are not to be trusted for action till they have passed the meridian of their years; but steady and reposed natures may do well in youth."

Lord Bacon.

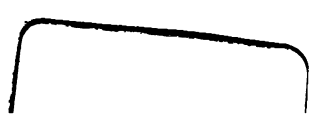
" Young men in the conduct and management of actions, embrace more than they can hold, and stir more than they can quiet; while the errors of aged men amount to this, that more might have been done, and sooner; and they seldom drive business

home, but content themselves with a mediocrity of success." *Lord Bacon.*

"Youth feeds upon hope, old age upon recollection." *French Prov.*

"He that will not be advised by age, shall be deceived by youth."

The young should be frugal, and the aged liberal. *B—.*

THE END.

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